

THE SPIRITUAL RECORD.

DECEMBER, 1883.

NOTES TOWARDS A HISTORY OF THE RISE IN ENGLAND OF SPIRITUAL MANIFESTATION.

(WRITTEN IN 1879 BY A. M. H. W.)

I HAVE lately been reading an article in the *Spiritualist* of April 11th, 1879, entitled, "The History of the Movement known as Modern Spiritualism and the Facts and Theories connected with it, by Mr. J. A. Campbell, President of the Cambridge University Society for Psychological Investigation." This paper is necessarily little more than a sketch of what the writer truly designates "one of the mightiest movements of modern times." Written in an impassioned style and graphically touching upon some of the salient events and persons connected with the movement, it is interesting, although not always entirely accurate in retrospect of the facts given. Nor is this to be wondered at, considering that this movement was very multiform in its detail, and that these multiform facts have never as yet been brought together into the unity of a complete narrative. This could alone be done, with any hope of accuracy, by some one who had either witnessed the movement himself, or who could devote much time to the study of the literature growing out of it. Indeed, even in the latter case, much of importance would be necessarily lost, unless those still living who were connected with its rise could be induced to write their early reminiscences. Each year carries away with it some revered worker from the scene, and ere long the generation who lived and moved amongst them will also be of the past. These reflections have induced me to place on record these notes for the service of those upon whom it may

devolve later to chronicle the narrative of the rise in England of the movement of "Spiritualism." *

In 1858 Mr. William Wilkinson, writing in the *Yorkshire Spiritual Telegraph*—the first English periodical devoted to the subject of Modern Spiritual Manifestations, says—

"The plentiful crop of writers in reviews and newspapers are wont to attribute the commencement of Spiritualism to the 'rappings' of America, and they speak of it as quite a new hallucination of the mind, and as if it were only at this day that our senses could be so deluded by our imaginations as to believe in it. We, on the contrary, are looking—and not without success—for the evidences of like occurrence in the past ages, and already we find their continuous flow, and that there has never been a time when they were not exhibited to view and authenticated by wise and learned men."

So fully do these words express the conviction of the writer that, now proposing to commence these memoranda, she is embarrassed as to where to fix her point of departure. To take the era of the "Rochester knockings" as the beginning of the modern spirit manifestations is simply to commence at a highly important chapter in the midst of a very long history, even in relation to quite modern times.

"Knocking"—combined with visions, voices, spiritual apparitions of most marked and varied character, prophecy and healing by spiritual means—had not alone, from the remotest ages, existed more or less recognised, more or less universal,—but in the present and previous century had appeared again and again in many places and many countries. To convince himself of this, the reader, without much expenditure of time and labour, may consult the following works. In the first place let him refer to "The Night-Side of Nature," by Mrs. Catherine Crowe, which was published *before* the breaking out of the "Rochester Knockings," since the preface to the *second edition* bears date December 12th, 1848. This book, written in a truly philosophical spirit, did much to prepare mind in England for the reception of the spiritual manifestations. Mrs. Crowe had imbued herself with the writings on these subjects of the German authors—Kerner, Stilling, Werner, Eschenmayer, Ennemoser, Passavant, Schubert, Von Meyer, &c. In her admirable preface she says—

* Written before the announcement of Mrs. Hardinge-Britten's forthcoming work, *Nineteenth Century Miracles*, in which we may anticipate the subject to be treated in the exhaustive and universal spirit for which the author is so eminently qualified.

"I have been both thinking and reading much on these subjects for a considerable time past. I am no longer in a condition to appropriate either to them or myself each his own. It is enough for me if I succeed in making a tolerable clear exposition of the subject and can induce other people to reflect upon it."

This book has too long been regarded as simply a collection of ghost stories. A careful perusal, however, of the Introduction and of Chapter II., headed, "The Dweller in the Temple," will give rise to much thought in all minds sufficiently philosophical to seek to penetrate into the origin and purpose of the manifestations. Mrs. Crowe had approached her subject from the standpoint of Mesmerism, and could therefore accept the experiences of the learned Germans whom she quotes, and the inferences drawn by them from their own experiments in the occult science of Mesmer. The translation of Kerner's "Seeress of Prevorst" by her in 1845 had been an invaluable introduction to "The Night-Side of Nature." By it she had accomplished a highly important work of preparation—"The Seeress of Prevorst" being, indeed, a "hand-book" for the student of clairvoyance, mesmeric phenomena, and communication with the spirit-world. Not to have read Kerner's "Seeress," is to be unprepared indeed for the later phenomena. Amongst other books, consult Robert Dale Owen's "Footfalls on the Boundary of another World," Trübner, 1860; eight volumes of the *Yorkshire and British Spiritual Telegraph*, extending from 1855 to 1859; thirteen volumes of the *Spiritual Magazine*, extending from 1860 to 1874; also "The History of the Supernatural in all Ages and Nations," by William Howitt, 2 vols., Longmans, 1863.

With reference to manifestations of "knockings" previous to the outbreak at Rochester, I would draw attention in "The History of the Supernatural" especially to chapter xi., vol. 2, where Spiritualism in England is treated of; to chapter xxii., vol. 2, for "Knocking in many times and places," for Account of Hauntings at Willington Mills, near Newcastle-on-Tyne, 1840, and many subsequent years (for detailed account of these "hauntings," see also *Howitt's Journal* for May 22, 1847, which account may be found extracted in Mrs. Crowe's "Night-Side of Nature"); also in "History of the Supernatural" refer to "Bealing Bells" and experiences of Mary Jobson, near Sunderland, 1840.

In the *British Spiritual Telegraph* may be found a more detailed account, by Mr. William Wilkinson, of Mary Jobson (No. 2,

vol. iii., *British Spiritual Telegraph*, October 15, 1858), where full particulars are given from a pamphlet published by a well-known physician of the town. Here you read of knockings, voices, visions, heard and beheld, and spiritual objects being impressed by spirit-power upon the ceiling of the girl's bed-room—and beheld by all who visited the house until the ceiling was white-washed over by the girl's father.

The "Willington Hauntings," and the experiences of Mary Jobson, were eight years previous to the Rochester American knockings.

The case of Elizabeth Squirrel is also extremely curious. For account of which, see Howitt's "History of the Supernatural," or a rare volume written by Elizabeth Squirrel herself—("Autobiography of Elizabeth Squirrel of Shottisham." Simpkin and Marshall. London, 1853.) The experiences were subsequent to the American "knockings," but irrespective of all American influences.

For a succinct and most interesting account of the developments in Germany of Spiritualism in many varied forms, for a century previous to the development in America, see chapters ii., iii., and iv. of "History of the Supernatural." Here will be found reference to those remarkable men—Jung-Stilling (author of a Theory of Pneumatology),* Dr. Justinus Kerner, Eschenmayer, Lavater, Zschokke, Görres, Dr. Ennemoser, &c., &c., experimental Spiritualists as well as philosophical writers on these subjects. Their works, together with various periodicals published by Dr. Kerner and his friends, in themselves form a small literature apart. More or less, all these men grounded their experiences, convictions, and theories in the experiments of Mesmer. The philosophy of Swedenborg and his experiences, together with the marvellous developments of spirit-power, as witnessed at the meetings of the illuminati at Copenhagen and elsewhere, at the end of the last and beginning of the present century, were also potent in their influence on this German group of Spiritualists. The correspondence between St. Martin and Kirchberger, Baron de Liebistorf, during the years 1792-97, translated by Edward Burton Penny—Hamilton & Adams, Paternoster Row, 1863—may be consulted as evidence of this; and will link

* "Theory of Pneumatology in reply to the Questions what ought to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions," by Dr. Johann Heinrich Jung-Stilling, late Professor at Heidelberg, &c. Translated by Samuel Jackson, 1834.

on the movement with a yet earlier German mystic and recipient of spirit-power of the most remarkable description—John George Gichtel, living in the middle and end of the 17th century, and with Jacob Böhme, earlier still. Indeed, at whatever point you begin to study the history of spirit-manifestation, you find yourself forced to regard it as fitly symbolised by the huge and sacred Banyan-tree. Each branch or manifestation of spirit-power bending down to the earth—or human nature and human mind—is there seen to take root, and becomes, in its turn, a tree, distinct and perfect in itself, yet inseparably still united with the far-off huge parent stem, and with all its countless intervening growths; the tree is one indivisible forest—a multitude in unity.

“When Spiritualism had, for nearly a hundred years, been exhibiting in Germany under a variety of phases, and had enlisted in its cause some of its most distinguished philosophers and savans (writes my father in the ‘History of the Supernatural,’ vol. ii., p. 168), it made a new and still more general appearance in the western hemispheres. It originated in the ordinary visit of what the Germans had denominated a *Polter-geist*, or *Knocking-ghost*, but either the temperament of the North American public was more favourable to its rapid development or the time had come in the general scheme of Providence for more full and decided prevalence of spiritual action; for it spread with almost lightning rapidity, assumed new and startling forms, and speedily established itself a great and significant fact.”

How these momentous Rochester “knockings” occurred, and how from that epoch their fame and influence spread over America and Europe, the paper of Mr. Campbell graphically depicts. One cannot, however, upon perusing chapter i. of book iv. of Robert Dale Owen’s “Footfalls on the Boundary of another World,” fail to be filled with surprise that the opening of the flood-gates of the Spirit-world, effected by the use of the alphabet in connection with the “raps,” had been delayed so long. Considering how manifold had been the manifestations of spiritual presences, both in England and on the European Continent, in connection with “knocking;” considering also how the means of verbal communication through the “raps” had been all but attained to previously, again and again, the wonder of wonders is, that this last link in the chain of universal verbal communication between the two worlds had not been discovered before! But, as is observed by my father, probably only at that special moment “*had the time come in the general scheme of Providence for a more full and decided prevalence of Spiritual action.*”

Until the discovery at Rochester by Kate Fox and her mother (*vide* Dale Owen's "Footfalls") of the mode of communication through the raps in connection with the letters of the alphabet, it would seem that the class of spirits who knocked and rapped had been unable to communicate by words, although, as we have shown, making their presence evident in many places through the course of many centuries. This lower and boisterous class of spirits, called by the Germans *Poltergeister*, appear only with very great difficulty ever able to utter *an articulate sound*. This discovery of the Foxes of spiritual telegraphy gave, as it were, a voice to the dumb. The legion of waiters on the threshold became at once, as it were, gifted with speech, and a legion of voices—many of them, so to express it, stammerers and stutterers—answered with bewildering confusion from the other side of the river of death. Spiritualism in its modern manifestations has invariably exhibited itself as the breaker-down of bars and barriers, as the unbinder of mental bonds, as the letter-in of light into dark places—it is a saviour and healer-spirit. It is also the distributor of gifts to the many, the seculariser of the sacred, the sanctifier of the secular. Pre-eminently did it exhibit these characteristics in the case of the spirit-telegraphy which grew out of the Rochester knockings.

The more highly developed spiritual intelligences, who for years previously had been communicating in England and on the Continent of Europe through the mesmeric trance, through clairvoyance, through dream-pictures, through many an intellectual and usually *subjective* manner, had all along freely been found to possess the power of communicating ideas through the medium of words, either uttered in articulate sounds or inscribed in letters beheld in the trance or clairvoyant condition. They were not of the *dumb* order of spirit intelligences. Nevertheless, these higher spirits possessed the power to rap and cause material objects to vibrate. These sounds were usually employed by them to announce their presence. It would thus appear that such sounds were universally used by spirits, and formed possibly a needful link in the communication between the two states of existence of spirits in the flesh and out of the flesh.

Henceforth the link in the chain of spiritual gifts which had appeared wanting—the link of words between the higher and lower classes of intelligence having been bestowed, an incalculable impetus was given to the spread of communication—the spiritual telegraph was set to work.

(To be continued.)

CASTS FROM SPIRIT HANDS.

BY T. L. NICHOLS, M.D.

WHEN a spirit materialises so that we can see him, there must be matter solid enough to reflect the light. When a spirit can grasp you by the hand, and hold up a chair or table, exercising, as I have seen them, more force than is possessed by ordinary men, he gives proof that his bones, muscles, tendons, are as solid as our own. I have calculated that one spirit, whom I have many times seen and felt, has exercised a muscular power three or four times greater than my own.

A spirit hand that you can see, and feel, and grasp, can of course be moulded like any other object. Mr. J. L. O'SULLIVAN, a well-known American publicist and diplomatist, whom I have known for some thirty years, has given in English and American Spiritualist journals an admirably clear account of casts from spirit hands, and busts as well, taken in the *séance* studio of the COMTE DE BULLET at Paris, where I had the pleasure of seeing both the original casts and their photographs.

My own experience in obtaining casts from spirit hands is much less remarkable, in some respects, but such as it is, it may be worthy of the attention of candid readers who wish to know the naked facts of spirit-life and spirit-power.

While Mr. William Eglinton was an inmate of my house in South Kensington, we tried the experiment of getting casts from spirit hands. My daughter "Willie," of whose writings and drawings I have given some examples, promised to try and give us a mould from her hand, and we made the requisite preparations. We bought two pounds of solid paraffin, such as is used for making candles, a white waxy substance, but more brittle than wax. I melted it in my study, and poured it into a zinc pail half filled with hot water to keep it liquid. I then filled another pail with cold water.

We invited a select circle of about twelve persons, the only stranger being a German physician interested in Spiritualistic investigations—Dr. Frieze. A curtain was drawn across one end of our *séance* room, and Mr. Eglinton sat behind its centre where its two halves came together, and there in front of him sat the German doctor, holding his hands. The gas was alight—every one fully visible. When all was ready, I brought from my study the two

pails, one of cold water—one of hot melted paraffin, and set them in the corner of the room, behind the curtain, and about six feet distant from Mr. Eglinton, whose hands, as I have said, were held by those of Dr. Frieze, thus—

OO Pails.

Mr. Eglinton.

Curtain.

Dr. Frieze.

Around the room, and as far as possible from the curtain, sat the invited guests. Every one was distinctly visible; no one was near the pails of water and paraffin or could approach them. In a few moments we heard voices from the corner by the pails, and *splashes in the water*. Then came signal raps, and I went and removed the two pails from behind the curtain. In the cold water floated two masses of solidified paraffin. One resembled a thick white mitten of alabaster—the other was like it, but much smaller. Taking the larger mass from the water I found it hollow, and saw that it had the form of a human hand. The smaller mass was a mould from the hand of a little child. A lady present recognised a peculiarity, a slight deformity, which belonged to the hand of her daughter, who had been accidentally drowned at the age of five years in South Africa. I carried the two pails to my study, and left the moulds floating in the water; locking the door, and pocketing the key.

In the morning we got some plaster of Paris, which we wet and poured into the larger mould. To get a cast this had to be sacrificed. A mould of a human hand, with the fingers all separated, would require to be in twenty pieces, and every joining would show on the cast. What I did was to let the plaster of Paris set and harden, and then sacrificed the mould by melting it off with hot water.

The beautiful hand of my daughter Willie, with its long, tapering, artistic fingers, and its graceful pose, just as she held it to dip it into the hot paraffin—almost as hot as boiling water—stands now under glass on my mantel. When I hold my hand in the same position the likeness of the cast, though about a third smaller, strikes every one who sees it. It is not like the conventional hands of statuaries. It is a purely natural, anatomical hand, with every bone and tendon, and the finest skin marks distinctly visible. It is the hand I knew so well in its mortal life, and which I have so often seen and felt since when materialised.

The little mould was given to the mother, who has a cast from it, and has no doubt that it is the hand of her child.

I know as absolutely as I can know any fact, that the cast upon my mantel is from a mould formed upon the materialised spirit hand of my daughter. The whole process was in my hands, and there could not be more stringent test conditions.

Had the mould been formed upon any human hand, it could never have been removed. The circumference at the wrist is an inch and a half less than the smallest compass of the palm and thumb. To disengage a hand from such a mould would break it into many pieces. The only explanation that can be given, or that suits the case, is that the hand which formed the mould must have dissolved, or dematerialised, to get out of it.

On the mantel, under another glass shade, is another cast of a hand, entirely different. It came from a mould procured under precisely the same conditions at a subsequent *séance*. It is the broad, square hand of a man, which I think I recognise but cannot identify with the same certainty as in the case of the other. It is like my father's hand. I inherit the form of mine from my mother.

But there it is, a solid human hand, but most certainly not a cast from the hand of any one living in the flesh. The curved lines on the inside of the fingers and the palm are very clearly given. There are hundreds of skilful Italian moulders in plaster of Paris in London, but no one of them can make such a cast of a hand as either of these, and no one can imagine how these could be done, except in the way they were done.

There have been speculations about the use of some elastic substance in making the moulds, like india-rubber or glue; but there is no known method of working either—besides, the moulds in which *these* hands were cast were solid paraffin, which I had melted, and were floating in the pail of water I had placed to cool the paraffin. The difficulty was to produce the mould, and remove the hand when the paraffin was hard and brittle. Only one way to do that is conceivable, which is the partial, if not complete, dematerialisation, or dissolution, of the hand enclosed within the hard, inflexible mould.

In the second, as in the first experiment, I found two moulds floating in the pail of water. When I had poured the liquid plaster of Paris into the smaller mould, let it harden, and then melted off the paraffin, I found a curiously deformed little foot.

The size is that of a child six months old, but it is cramped, distorted, deformed, as I have never seen in a living child. Yet there it is, in every bone and tendon, and the five cramped little toes, a child's foot. It is not pretty as an object of art, but as a test it is better than the most perfectly formed foot or hand could be.

This ended our experiments with moulds and casts. The results are very solid facts which will trouble any sceptic to get over. When I show my plaster hands to one, the more he knows of such work, and the more clever and ingenious he is, the more he is puzzled to account for them. Were I able to pay a thousand pounds I would offer that reward to any one who would show me how such hands could be produced in any way but the way in which they were produced—viz., from moulds in one piece, from the hands of materialised spirits. I am not, I regret to say, in a condition to offer such a reward, though in no fear of being called upon to pay it; but if any one will tell me how it can be done, I will cheerfully publish the explanation.

32 Fopstone Road, S.W.

“The prayer of faith,” if we may credit an article in the *Christian Herald*, has not lost its power. “Mr. Joseph Moody, 6 East Marsh Street, Grimsby, whose healing has been spoken of far and wide,” makes the following statement:—

“Miss Boulton, of Melton Ross, near Grimsby, had curvature of the spine and abscesses in the breast, so that she had not been downstairs for nineteen years. Her surgeon wished to excise the breast, but considered her too weak to bear the operation. She had a tableful of medicine. I said to her, ‘Now suppose you give up all these and put your case into the Lord’s hands?’ She said, ‘I can trust Him.’ So I anointed her with oil in the name of the Lord, and left her. On the Tuesday *all pain left one diseased part of her body*, and on the Wednesday afternoon at three o’clock *the other diseased part was made free*. The same week she sent me a letter to say that *all pain had left her*. Her knees were cramped a good deal, but gradually the power to walk returned, a week later she could do all her own work, and she is at the present time on a visit away from home.”

The *Christian Herald* says—“Three testified to deafness cured. One who was almost stone deaf was able to hear perfectly after being anointed at Bethshan.”

Does this, and a great number of similar apparently authentic statements, fall within the province of the Society for Psychological Investigation? and, if not, why not?

ANCIENT ORACLES AND MODERN MANIFESTATIONS.*

(Continued from p. 341.)

THE direct voice proves the materialisation of vocal organs, and we have abundant proofs of muscular power, and all that belong to apparitions or full materialisations of the human form, which have been manifested in the past, as they now are, under similar conditions.

It is questioned by some whether spirits feel sympathy with us in our earthly life unless they find the conditions which enable them to manifest their presence and power. They assure us that they are with us in our spiritual life continually, inspiring us with love and all dispositions of which it is the source; but it seems probable that they may be protected in some way from sharing our transitory sufferings which they may not have power to relieve. The voice through media, *i.e.*, by a spirit possessing and using the organism of a medium, has been familiar to me for thirty years. The voice where the spirit forms the vocal organs, and speaks by them, I have known for twenty years; and I have a mass of information from both these sources, given as I was passive and able to receive. "He did not many mighty works there because of their unbelief." The condition of *rapport* with our spirit friends is induced by belief. Belief may be unintelligent and unquestioning, like that of the child who believes its mother; or it may be wise, full of knowledge, and the spirit of true investigation; but such as it is, it is the condition of communication.

From my first knowledge of modern Spiritualism I have collected and have seen others collect spirit-teachings after the manner of M. A. Oxon. They have been sacred scriptures to those to whom they came. I have several books of these writings, automatic and inspirational. Like ancient oracles, these writings seem at times trifling or foolish; but when they come to persons in good faith they assuredly have their use. And I have examined those that were as wise as Thomas Aquinas, and others that contained facts unknown and of great importance. Granted that unimportant and foolish messages have been given by the direct

* ESSAYS CLASSICAL: GREEK ORACLES. By F. W. H. Myers. London: Macmillan & Co., 1883.

voice, or by automatic or direct writing. Side by side with these there has been spirit-teachings that makes a "body of divinity" suited to the wants of those most intelligent amongst us. The Theodicy of Virgil has been paralleled by spirits speaking through ignorant but honest media. There may be nothing new under the sun, but the fact that the following lines of Virgil contain just such teaching as has been given through media who had no education and no special gift except the desire to do their best, is a marvel perhaps as great as most ancient and modern wonders:

"Our Life through all the immense creation runs,
 One Spirit is the moon's, the sea's, the sun's ;
 All forms in the air that fly, on the earth that creep,
 And the unknown nameless monsters of the deep,—
 Each breathing thing obeys one mind's control,
 And in all substance is a single soul.
 First to each seed a fiery force is given;
 And every creature was begot in heaven ;
 Only their flight must hateful flesh delay
 And gross limbs moribund and cumbering clay.
 So from that hindering prison and night forlorn
 Thy hopes and fears, thy joys and woes are born,
 Who only seest till death dispart thy gloom,
 The true world glow through crannies of a tomb.

Nor all at once thine ancient ills decay,
 Nor quite with death thy plagues are purged away;
 In wond'rous wise hath the iron entered in,
 And thro' and thro' thee is a stain of sin ;
 Which yet again in wond'rous wise must be
 Cleansed of the fire, abolished in the sea;
 Ay, thro' and thro' that soul unclothed must go
 Such spirit-winds as where they list will blow;—
 O hovering many an age! for ages bare,
 Void in the void and impotent in air!

Then, since his sins unshriven the sinner wait,
 And to each soul that soul herself is fate,
 Few to heaven's many mansions straight are sped
 (Past without blame that Judgment of the dead),
 The most shall mourn till tarrying Time hath wrought
 The extreme deliverance of the airy thought,—
 Hath left unsoiled by fear or foul desire
 The spirit's self, the elemental fire.

And last to Lethe's stream on the ordered day
 These all God summoneth in great array;
 Who from that draught reborn, no more shall know
 Memory of past or dread of destined woe,
 But all shall there the ancient pain forgive,
 Forget their life, and will again to live."

That the tares must grow with the wheat, that human imperfection is the shade that forever is seen in the light, that the partial, false, or evil, are as sure as growth, we all know who know anything worth knowing. Greek oracles and modern spiritual manifestations are subject to the law of growth; the evil or partial and the good make one—the spirit-power doing its work of perfecting according to law.

An army may be very bad, as bad as Wellington's army in Spain, but as long as its opponent is worse, it does its work of conquest. For more than thirty years I have watched the progress of spiritual manifestations. I have seen folly, self-deception, prejudice, vulgarity, jealousy, and credulity. These have been freely mingled with our modern oracles as, doubtless, they were with the ancient, but through all these have been the golden threads of honest faith and growth. The web has grown better month by month, more perceptibly year by year, more worthy of the Infinite Artificer and the hierarchy of spirits who are co-workers in the weaving of man's destiny. Theological and other critics, seeing often a bad place, for which they are carefully looking, cry out, "They are of their father the Devil, and his works they will do;" but under the eye of the true observer, who is not for a day but for all time, the broken threads are seen to be mended, drawn in, and gold and silver threads are multiplied. These give strength and beauty to the fabric. A peaceful and steady increase gives joy to those who work, knowing in whom they have believed. "My Father worketh hitherto and I work," saith our Lord. A weak and non-comprehensive faith is frightened by evil, and the words Satan and Devil bring more of fear and dread than those of God and Christ bring hope and trust. Granted a God, and man is safe to become one with Him. Sparks from the Infinite fire, drops from the Infinite ocean return to their source. They may have failed apparently or really to warm into life or water into growth those portions of the planet which is the body of the human race, but the faith remains that the word of the Creator shall not return to Him void, but shall accomplish that whereunto it was sent. Failure in one incarnation may bring success in the next, and so on in the everlasting spiral till man has brought into entire subjection his individual body of flesh and blood, and his collective body the earth. Harmony of man with his Creator and Lawgiver, and harmony with the earth, which was given him to dress and keep, seems an end worthy of God and man.

Our author says :—" In the records of the last century of Paganism, we notice that the established oracles, the orthodox forms of inquiry, are no longer enough to satisfy the eagerness of men. In that upheaval of the human spirit which bore to the surface so much of falsehood and so much of truth—the religion of Mithra, the religion of Serapis, the religion of Christ—questions are asked from whatever source, glimpses are sought through whatever in nature has been deemed transparent to the influences of an encompassing power."

It was in this age that sealed letters containing numbered questions were sent to the Temple of the Sun at Hieropolis, and answers were returned in order while the seals remained intact. This manifestation has been repeated through mediums in a great number of cases during the last thirty years.

Toward the last days of the Greek manifestations, messages were obtained by indications of the letters of the alphabet. Just how they were indicated, we do not learn. In modern manifestations, this indication has been accomplished in various ways. Our author remarks :—

" Plato's theory of inspiration is too vast for discussion here. It must be enough to say, that although oracles seemed to him to constitute but a small part of the revelation offered by God to man, he yet maintained to the full their utility, and appeared to assume their truth."

That oracles were at times afflicted with " meaningless imbecility"—that a philosopher and a commercial traveller got the same responses, and that these were little better than if taken from a book of elegant extracts, may or may not be a sign of the want of power on the part of the soul of the oracle to do better. I have seen an inflated, vain, " bumptious" individual inquiring of the spirits as to the conduct of his self-important life. The response was a little more undignified than the replies of the Grecian oracle. " Most men are bad," " Never go bail," " Answer a fool according to his folly," seem to be as well obeyed by modern spirits as by ancient oracles.

The idea that spirits should be always entirely grave, or employed in Sabbath exercises, is very rudely jostled by modern manifestations. They, in fact, prove that men remain for a considerable time, at least, the same as spirits that they were when in material life. The ancients believed in inspiration, and that Apollo was the inspiring spirit. It was for Plutarch to question this, and to prove that it was certainly doubtful. Modern Spirit-

tualists have believed that the "voice" that spoke wisdom to them was from the Holy Spirit, or from our Lord, and they have been led by their own experience, like Hesiod, to the belief in a hierarchy of spirits of different character and power, who give oracles, or communications, that vary with the character and condition of the inspiring spirit, and, I add, that they must vary with the conditions of receptivity existing in the nature of the inquirer.

Plutarch maintains that the phenomena of inspiration and possession may be reproduced, according to certain rules, at almost any place and time, and that the spirits who cause them are of very multifarious character. To these conclusions the experience of Spiritualists has brought them very generally.

That the modes of the ancient oracles are repeated, as well as their doctrines, is very largely true, and proves the unity and identity of humanity. History repeats itself.

There is a faint suspicion of the Agnostic in our author when he says,—

"And if there be some who feel that the youth, the *naïveté*, the unquestioning conviction must perish, not from one religion only but from all, that the more truly we conceive God, the more unimaginable he becomes to us; and the more infinite, the more withdrawn; to such the story of the many pathways, by which mankind has striven to become cognisant of the unseen, may have an aspect of hope as well as of despondency."

The Christian may add, "He who is over all and in us all," can reveal Himself as truly to the babe as to the man, and to the man as to the archangel. It is not a question of degree, but of kind; and He is our kind, and therefore cognate to us; for He is our Creator who creates eternally Himself in us.

Evidently our author, "sets no despairing limits to the knowledge or the hopes of man."

The new is not of necessity the true. The old may be of the eternal, and the new may be of the transient; and the reverse of this may be equally true. As a student of Spiritualistic phenomena during thirty-three years, with exceptional means of observation, having always the facts of my own medial life to study, and having had in my own home one or more physical mediums for years in succession, I am qualified to speak on the subject of fraud and imposition. Of course, I have shunned those whom I had any good reason to suspect; and I have uniformly taken the testimony and advice of wise spirits as to the mediums whom

I should consult. I have known intimately a large number of mediums. During thirty-three years of exhaustive inquiry, I have no reason to think that I have even once been the victim of a fraud. On one occasion I attended a séance, where a person sat as a medium whom I did not think had genuine phenomena. A few raps were heard. I thought they were simulated; and one person obtained what he considered proof that they were produced artificially. The séance was merely one of inquiry as to the character of the supposed medium, and the majority of the circle decided that there was no mediumship in the affair at all.

During a large portion of thirty-three years I have attended séances. Some years from fifty to one hundred séances. The manifestations have varied in character and interest. They have been of more or less value, but they have been genuine. If the communicating spirits have been wiser than the circle, they have not always been able to demonstrate the fact. Still, a very large proportion of the séances I have attended have been marked by a high order of wisdom, and also by marvellous phenomena—a babe materialising and growing to be a man; a dead friend taking again the form he or she had in life, and for two hours conversing, singing, writing, eating, drinking, and caressing friends, are certainly phenomena sufficiently wonderful. All these I have witnessed under conditions that made fraud impossible, if the nature of the medium had not made it doubly so. The mediums were through years my familiar and trusted friends, who would no more have deceived me than St. Paul or St. Peter would have committed a fraud upon their friends, or one another, and who could not have deceived had they been deceivers. Many Spiritualists talk of deception. Mediums are charged with being “frauds.” I have only to say I have not seen these. True, I have not sought them. To observe my own medial phenomena and that of my best friends, has been enough for me.

I have found spirits more or less wise and powerful, according to the conditions furnished them. Self-indulgence in a medium, an inharmonic circle, a bad temper in a member, would vitiate the manifestations, or cause them to cease. Hardened scepticism joined to honest inquiry once produced stone-throwing, and other too forcible manifestations, in my home. I appealed to a controlling spirit to guard us from physical harm. He promised me that no one should be hurt. He was a man I could implicitly trust, and he kept his word, and through years of manifestation I found him

a high-minded honourable gentleman, and consistent Christian, and a spirit wise from long and varied experience, in seeking and doing the best. Only the Spiritualist can understand getting acquainted with a spirit, and gaining a wise friend, whom you could trust with the conduct of your life and never be disappointed. Such spirits are truly named guides and guardians.

I know that a medium may become a bad man, and have genuine communications that are false and evil. I have seen one instance of the kind. I have no doubt there is imposition and deception, and artificial phenomena and simulated mediumship; but I have met so little either as to be able to doubt of there being any considerable amount of such deception.

MARY S. G. NICHOLS.

REPORT ON SPIRITUALISM.

BY A COMMITTEE OF THE DIALECTICAL SOCIETY OF LONDON.

THE following report, published by Messrs. Longmans in 1871, with the evidence on which it was based, will probably have escaped the attention of many of our readers. It is not so remarkable for the character of the phenomena observed as many similar investigations of later date; but the testimony to facts which can only be accounted for by admitting the existence and power of spirits, is still of great interest and value.

At a meeting of the London Dialectical Society, held on Wednesday, the 6th of January, 1869, Mr. J. H. Levy in the chair, it was resolved—

“That the Council be requested to appoint a committee in conformity with Bye-law VII. to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon.”

(Copy of the Minute of the Council.)

“At a meeting of the Council of the London Dialectical Society, held on the 26th January, 1869, on the motion of Dr. Edmunds, a committee was appointed in conformity with Bye-law VII. ‘to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon.’ The committee to consist of the following members:—

H. G. Atkinson, Esq., F.G.S.
G. Wheatley Bennett, Esq.
J. S. Bergheim, Esq., C.E.
H. R. Fox Bourne, Esq.
Charles Bradlaugh, Esq.
G. Fenton Cameron, Esq., M.D.
John Chapman, Esq., M.D.
Rev. C. Maurice Davies, D.D.

Charles R. Drysdale, Esq., M.D.
D. H. Dyte, Esq., M.R.C.S.
Mrs. D. H. Dyte.
James Edmunds, Esq., M.D.
Mrs. Edmunds.
James Gannon, Esq.
Grattan Geary, Esq.
Robert Hannah, Esq.

Jenner Gale Hillier, Esq.
 Mrs. J. G. Hillier.
 Henry Jeffery, Esq.
 Albert Kisch, Esq., M.R.C.S.
 Joseph Maurice, Esq.
 Isaac L. Meyers, Esq.

B. M. Moss, Esq.
 Robert Quelch, Esq., C.E.
 Thomas Reed, Esq.
 C. Russell Roberts, Esq., Ph.D.
 William Volckman, Esq.
 Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewis to be invited to co-operate."

Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the committee :—

George Cary, Esq. B.A.
 E. W. Cox, Serjeant-at-Law.
 William B. Gower, Esq.
 H. D. Jencken, Esq., Barrister-at-Law.

J. H. Levy, Esq.
 W. H. Swepstone, Esq., Solicitor.
 Alfred R. Wallace, Esq., F.R.G.S.
 Josiah Webber, Esq.

REPORT OF THE COMMITTEE.

Gentlemen,—The committee appointed by you to investigate the phenomena alleged to be Spiritual Manifestations, report thereon as follows :—

Your committee have held fifteen meetings, at which they received evidence from thirty-three persons, who described phenomena which, they stated, had occurred within their own personal experience.

Your committee have received written statements relating to the phenomena from thirty-one persons.

Your committee invited the attendance and requested the co-operation and advice of scientific men who had publicly expressed opinions, favourable or adverse, to the genuineness of the phenomena.

Your committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

Your committee, however, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

As it appeared to your committee to be of the greatest importance that they should investigate the phenomena in question by personal experiment and test, they resolved themselves into sub-committees as the best means of doing so.

Six sub-committees were accordingly formed.

All of these have sent in reports, from which it appears that a large majority of the members of your committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.

These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions,—

1. "That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance.

2. "That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

3. "That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

4. "That the answers and communications thus obtained are, for the most part, of a common-place character; but facts are sometimes correctly given which are only known to one of the persons present.

5. "That the circumstances under which the phenomena occur are variable, the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

6. "That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively."

The oral and written evidence received by your committee not only testifies to phenomena of the same nature as those witnessed by the sub-committees, but to others of a more varied and extraordinary character.

This evidence may be briefly summarised as follows:—

1. "Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.

2. "Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are, therefore, convinced were not the result of imposture or illusion.

3. "Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

4. "Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

5. "Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same experiment made upon themselves with the like immunity.

6. "Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves, or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. "One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

8. "Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.

9. "Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before."

In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

Many of the witnesses have given their views as to the sources of these phenomena. Some attribute them to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion.

The literature of the subject has also received the attention of your committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

In presenting their report, your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society, and over the whole civilised world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction, that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

Your committee recommend that this report, and the reports of the sub-committees, together with the evidence and correspondence appended, be printed and published.

REPORT OF SUB-COMMITTEE NUMBER ONE.

Since their appointment on the 16th of February, 1869, your sub-committee have held *forty* meetings for the purpose of experiment and test.

All of these meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

The furniture of the room in which the experiments were conducted was, on every occasion, its accustomed furniture.

The tables were in all cases heavy dining tables, requiring a strong effort to move them. The smallest of them was 5ft. 9in. long by 4ft. wide; and the largest 9ft. 3in. long, and 4½ft. wide, and of proportionate weight.

The rooms, tables, and furniture generally, were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned, could be caused.

The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

Your committee have avoided the employment of professional or paid mediums, the mediumship being that of members of your sub-committee; persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

Your committee have held some meetings without the presence of a medium (it being understood that throughout this report the word "medium" is used simply to designate an individual, without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts, effects similar to those witnessed when a medium was present. By no endeavours were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations, and preclude the possibility of imposture or of delusion.

Your committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were *palpable to the senses, and their reality capable of demonstrative proof.*

Of the members of your sub-committee about *four-fifths* entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of *imposture*, or of *delusion*, or of *involuntary muscular action*. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

The result of their long-continued and carefully-conducted experiments, after trial by every detective test they could devise, has been to establish conclusively :—

First, That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substance and the body of any person present.

Second, That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

Third, That this force is frequently directed by intelligence.

At *thirty-four* out of the forty meetings of your committee some of these phenomena occurred.

A description of one experiment, and the manner of conducting it, will best show the care and caution with which your committee have pursued their investigations.

So long as there was contact, or even the possibility of contact, by the hands or feet, or even by the clothes of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact. The following experiment was therefore tried :—

On an occasion when eleven members of your sub-committee had been sitting round one of the dining-tables above described for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position their feet were, of course, turned away from the table, and by no possibility could be placed under it, or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection.

In less than a minute the table, untouched, moved *four* times; at first about *five* inches to one side, then about *twelve* inches to the opposite side, and then, in like manner, four inches and six inches respectively.

The hands of all present were next placed on the backs of their chairs, and about a foot from the table, which again moved as before *five* times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before; this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair

between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half-an-hour, the table thus moved, without contact, or possibility of contact, with any person present, thirteen times, the movements being in different directions, and some of them, according to the request of various members of your sub-committee.

The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena. The experiment was conducted throughout in the full light of gas above the table.

Altogether, your sub-committee have witnessed upwards of *fifty* similar motions without contact on *eight* different evenings, in the houses of members of your sub-committee, the most careful tests being applied on each occasion.

In all similar experiments, the possibility of mechanical or other contrivance was further negatived by the fact that the movements were in various directions—now to one side, then to the other; now up the room, now down the room—motions that would have required the co-operation of many hands or feet; and these, from the great size and weight of the tables, could not have been so used without the visible exercise of muscular force. Every hand and foot was plainly to be seen, and could not have been moved without instant detection.

Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy.

And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee, by whom the experiments were tried, wholly sceptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*

Your sub-committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the *fact of its existence.*

There appears to your committee to be no real ground for the popular belief, that the presence of sceptics interferes in any manner with the production or action of the force.

In conclusion, your committee express their unanimous opinion that the one important physical fact thus proved to exist, that *motion may be produced in solid bodies without material contact, by some hitherto unrecognised force operating within an undefined distance from the human organism, and beyond the range of muscular action,* should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power.

The notes of the experiments made at each meeting of your sub-committee are appended to this report.

*SPIRITUAL DYNAMITE—THE MANIFESTATION
IN SHROPSHIRE.*

OUR friends on the other side of the thin and permeable partition which divides, but does not separate, two states of being, evidently know their business much better than we do. Just now they want a little publicity and think proper to make use of the newspapers. They quite understand their requirements. They have seen that the most splendid series of spiritual manifestations, scientifically tested by a CROOKES or a ZÖLLNER, have been utterly ignored by the great organs of public opinion—and that the testimony of eminent and most competent witnesses, such as we have been publishing, has been entirely neglected.

It was necessary to do something to break down this conspiracy of silence, and the spirits, seeing what publicity had been given to some explosions in the dark tunnels of the underground railway, thought they would also try a little of their own dynamite.

They chose an obscure region in North Wales for their dark tunnel, and their explosions, though very astounding, were quite harmless. They had the effect, however, to set the telegraph to work, and the great organs of public opinion gave the benefit of the "largest circulations in the world" to the following series of physical manifestations.

SHROPSHIRE.—AN EXTRAORDINARY STORY.

"In the neighbourhood of Wem, a town on the Shrewsbury and Crewe branch of the London and North-Western Railway, some unaccountable proceedings are reported.

"At Wood's Farm, four miles from Wem, occupied by Mr. Hampson, his wife, two children, and two female servants, on Thursday last week, while the family were just about to sit down to tea, at 4 p.m., when it was still daylight, a saucepan suddenly jumped off the fire, and this was followed by the tea things being swept off the table and smashed."

Not a dark *séance*, observe. Four p.m., when a comfortable farmer's family, keeping two servants, were sitting down to tea—the dynamite explodes, the saucepan jumps off the fire—smash go the tea things.

Then comes the fire test. HOME, as we have seen, took burning coals from the fire with his fingers, carried them about in his hands and placed one on the head of Mr. S. C. Hall, and brushed

his long white hair over it, without leaving even the smell of fire upon him—only a few cinders which he combed out next morning; but in the rougher Shropshire manifestations—

“Several pieces of burning coal were then hurled off the fire, and set the clothing of an infant four months old in flames, and before the clothes could be removed the child was severely burnt on the hand and arm, and its hair was singed off its head.”

Dynamite in the coal perhaps—though that could hardly sweep off the tea things. The next manifestations, however, disposed of that theory—

“A small American clock on the mantelpiece was next dashed violently to the ground, and several other articles on the mantelpiece were also thrown down and broken. Something was thrown against the face of a large cased clock, and shattered the glass and face, and a lamp globe and chimney were smashed. The mat of the lamp took fire from a piece of burning coal falling on it, and a basket on the parlour table was also discovered in flames.”

Evidently unaccustomed to this sort of thing, Mr. and Mrs. Hampson did not feel equal to the occasion, and one of the servants was sent off for help.

“The neighbours were fetched in, amongst them being Mr. Lea, a neighbouring farmer, Police-constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause. Mr. Lea and Police-constable Bowen were both struck by things thrown by an unseen agency. It was feared that the house would be set on fire by the burning coal, and consequently the fire was removed from the grate and the furniture from the house.”

Rather a cowardly retreat for two sturdy farmers and a Police-constable—but it takes considerable courage to face invisible foes. Here was a tremendous force or forces acting with mischievous intelligence. When force is directed by intelligence, we have the evidence of personality. However, our Shropshire friends had not much time to reason about it.

“All went outside, but several things were flung from the inside through the windows. In the kitchen six panes of glass were broken, and several in the parlour.”

Driven from their house, Mr. Hampson, his wife, children, and servants find refuge with their neighbours while the investigation proceeded.

“Strict inquiries have been made by the police and others, but

there appears to be no elucidation of the mystery. Mr. Hampson says he cannot account for it unless it is something in the coal; but the coal could not throw articles about the room. The affair has caused considerable talk in the neighbourhood, and a great amount of incredulity is expressed."

Of course. This is an age of incredulity. Two centuries ago it would have been pronounced witchcraft, and some old woman in the neighbourhood would have been arrested, tried at the next assizes, and punctually hanged according to the law in such cases made and provided. Board schools and newspapers have saved the old women.

The above evidently careful account was given by a gentleman who visited the house and heard the story from several of the witnesses; but the case very soon underwent a more thorough investigation, and next day the following further particulars were telegraphed to the eager newspapers. The telegram says:—

"A sequel to the extraordinary occurrence at The Woods, Loppington, near Shrewsbury, happened on Thursday at the village of Weston Lullingfield, about two miles from Mr. Hampson's farm, and is sufficiently conclusive to confirm the events that took place there early in the week."

"A sequel happened" seems rather a confused expression—but the events were also rather confusing—

"It appears that the servant, Emma Davies, who resided with the Hampsons, was discharged, the farmer and his wife feeling anything but comfortable at her presence. On Thursday the girl went to assist Mrs. Jones, a neighbour, to wash the household linen, but had not long been engaged in this occupation when the bucket in which she was washing jumped about the house, throwing water and clothes in all directions, the family Bible and other books placed on a side-table narrowly escaping the flames. On attempting to pick them up, a boot flew over the girl's head, striking the mantelpiece. Later on, when both women went out to place the clothes on the hedge for drying, those that the girl placed jumped over into the road. Mrs. Jones, getting alarmed, ordered the girl home."

Poor Emma Davies! Evidently a first-rate physical medium. Banished alike by Mrs. Hampson and Mrs. Jones, she found refuge in her home; but her fate followed her, and there the Spiritual dynamite was soon at work as vigorously as ever.

"On arriving there, her presence induced a lump of coal to leap from the fire across the room to a table, and the flower-pots in the window also behaved in an extraordinary manner. The girl

shortly afterwards went out to fetch her father, but before proceeding far she became very ill, and fell down in the road. She was conveyed back to her home, and a physician called in."

Of course, the doctor was called, but he does not seem to have made a very intelligent diagnosis. The symptoms were rather out of the range of his experience. A later telegram gives an account of further investigations. The same correspondent says :

"I visited Weston Lullingfield yesterday afternoon, for the purpose of inquiring into the extraordinary occurrence in connection with the young girl Emma Davies, and found sufficient evidence to confirm *every detail of the remarkable event*. The girl, who is in her thirteenth year, resides in the village with her parents. On returning to her home last evening, the household and other articles commenced moving about in all directions, and in the most mysterious manner, *which continued during the night*. Six panes of glass were broken in the room, and outside the greatest disorder prevailed. In the front, and on the side of the house were strewn broken bricks, crockery, glass, stones, etc., which could not be accounted for in any way. *One woman was struck with a stone 150 yards off*. Another, who was in the house, received a wound on the arm from a knife passing her, and an ulster belonging to the girl had every button torn from it in the room."

Please note the character and range of these phenomena, and consider whether they are consistent with any theory of trickery on the part of this poor little girl of thirteen.

Of course, the excitement grew, and a larger force of police gathered to put a stop to such disorderly proceedings. Other means were also resorted to. The correspondent telegraphs that—

"A number of the Shropshire constabulary visited the premises to-day to investigate the extraordinary circumstances, but were *unable to solve the mystery*. The girl was made to do some household work, but nothing unusual was observable. The vicar of the parish, the Rev. Mr. Tube, visited the house last evening, and read the Scriptures (portion not stated) and engaged in prayer. Dr. Corke, of Baschurch, was called in to-day, and made a close examination of the girl, but was unable to obtain much information from her. He stated she was in a very excitable and nervous state, *but was not designing*. The matter is causing the greatest excitement throughout the neighbourhood, *and much superstition prevails in the village*."

Hear, hear! Much superstition prevails in the village. The earlier statement was, that "*a great amount of incredulity was expressed*." Here was a change at all events. We have got from

incredulity to superstition; but what the character of the superstition may be we are not yet informed. That is the Rev. Mr. Tuke's business, and we hope he will attend to it.

Some of our friends wish to cultivate the higher manifestations. Just now we give a decided preference to the lower—if by this term is meant the sensible, the physical, and especially such as call out the police, the doctors, and the reverend clergy. Some fault was found with us for saying we would give more for one good solid rap than a hundred trances. That was *our* way of saying that the great mass of the people and the newspapers could be best reached by sensible, physical manifestations.

And now we are curious to see how the Agnostic and Atheistic Secular organs, and the high Scientific journals, and the Religious press will treat these new explosions of Spiritual Dynamite.

Not that there is anything new about them. They are an almost exact repetition of the manifestations which occurred more than twenty years ago, for several months, in the house of the Rev. Mr. Phelps, a Congregational minister in Connecticut, New England.

More will come when more are needed.

STILL FURTHER EXPLOSIONS.

Since writing the above we have in the *Daily Telegraph*, of November 13, a later telegram from its correspondent, headed "STRANGE FREAKS NEAR SHREWSBURY." He says that—

"On the previous day he paid another visit to Weston Lullingfield, and was informed that on Saturday and Sunday there were more extraordinary manifestations in connection with the girl Emma Davies. Police-constable Taylor, of the Shropshire Constabulary, remained in the house till late on Saturday. During the time he was there, *the fender moved from the fireplace into the middle of the room*; and, on being replaced, came forward a *second and third time*. A cushion placed at the back of a chair, on which the girl sat, several times flew across the room, and *all the stitches in her apron were undone*, followed later on by the buttons upon her dress being wrenched off."

These manifestations, under the watchful eyes of a police constable, are certainly most extraordinary, and, to every Spiritualist, very welcome; but those which followed were even more remarkable. Our best mediums have seldom anything more striking and satisfactory in the way of physical manifestations than a chair and its occupant rising from the floor, but there is no question as to the fact. The *Telegraph* says—

"Miss Madox, the village schoolmistress, made a statement to the correspondent, to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although replaced the same thing happened twice afterwards. On Sunday, a box in a bed-room was hurled across the floor, and a number of cups and saucers were smashed."

Of course, there are variations. Some see or remember things unseen or forgotten by others. Such differences are observed even in the Four Gospels. In a statement headed "Delusion or Illusion: a Strange Story," in the *Boston Independent*, we find the following items:—

"On the table was a paraffin lamp with a globe, and the globe was 'lifted' off the stand and thrown across the room, the lamp itself being on the table. A mat under the lamp took fire, and the inmates of the house becoming alarmed, they ran out for the neighbours."

"Mr. Lea, an adjacent farmer, who states that when he approached the house, it seemed as if all the upstairs rooms were on fire, 'as there was such a light in the windows.' Mr. Hampson, consequently, went upstairs and made an examination, but everything there was safe and in the usual order."

"During the evening, while the girl was at the neighbour's, a plate which she touched while having her supper was apparently thrown upon the floor, and the pieces picked up by some unseen agency, and put in the centre of the table."

We felicitate our Spirit friends upon the success of their dynamite. They have got more publicity, and interested a larger body of readers than all the Spiritualist societies and journals have done for years.

STILL LATER.

On November 14th, the *Daily Telegraph* sent a special correspondent to explore the mystery. He appears to have bribed or bullied the maid of 13 into a confession that she had done all the mischief, exploded the coals, set things on fire, smashed furniture, frightened people out of the house, and humbugged five policemen, two doctors, and the clergyman that read and engaged in prayer!

What an extraordinary phenomenal small welcher! and, taking them together, what remarkable correspondents!

The only satisfactory proceeding in this case is to bring the girl before a magistrate charged with destroying property and

humbugging policemen, press correspondents, and the public. At the trial the family, police, doctors and clergyman can give their evidence. Confession is not proof. A man, said to be crazy or to have *delirium tremens*, has confessed to the explosions in the Underground Railway. A girl of thirteen who could deceive so many correspondents, doctors and policemen, and get a clergyman to read and engage in prayer by false pretences, surely deserves a severe punishment; if not, they do who have been so easily gulled, and have infected and filled so many newspapers with their unaccountable stupidity.

There are two sharp horns to this dilemma, and the newspapers, correspondents, police and other witnesses may sit on the one they consider most comfortable.

SPIRITUALISM VERSUS NIHILISM.

To the Editor of the SPIRITUAL RECORD.

SIR,—As the aim of your periodical is the record of facts, I hope you may find the following narrative of sufficient interest for publication. It shows to what a degree human actions may be influenced by the invisible world.

In the autumn of 1878, I invited the well known medium, Dr. Monck, to spend the winter months as my guest at Naples for the benefit of his health, and he arrived in November of that year. The day after his arrival, he recounted to me an occurrence which happened to him during his journey, and which I found so startling in its importance, that I begged of him at once to put it down in writing, the which he did as follows:—

“DEAR SIGNOR DAMIANI,—As you have requested me to put in writing the details of my adventure with a fellow-traveller in Upper Italy, I now proceed to do so.

“On Friday, the 15th inst., on my way from Geneva to Turin, I stopped for the night at Aix-les-bains, which I left the next morning by an early train. A few stations beyond, a man entered the compartment in which I was, and of which I had been till then the sole occupant. Very soon after the train was in motion, I noticed my companion reading a newspaper. I asked him in my best French to tell me the news. He made some remarks in broken English about the European disturbances, caused by the ambition of Alexander II. of Russia. He then said

he was sure I was an Englishman, and asked my opinion of the tyrannical and perfidious Russian Government. I entered into a long conversation with him on the subject, expressing myself strongly opposed to the policy of that Government. He remarked that he knew Russian society to be imbued with similar sentiments of dissatisfaction; and that the Nihilists would eventually be too strong for the imperial tyrant. Whilst conversing with him, I felt an irresistible influence which compelled me to place my hands, folded in a peculiar way, on the knob of my umbrella. I saw my companion start, and look fixedly at my hands, which I had joined in that peculiar way. I returned his gaze in an inquiring manner, and he, quickly taking his umbrella from behind the seat, placed his hands on the handle in the very same position as mine were, and began to look significantly from my hand to his own, and then gazed intently into my eyes. This he repeated several times. I thought it singular, and I do not know why I mechanically placed my fingers to the side of my nose. To my astonishment, he did the same. I thought the man was making fun of me, as foreigners often indulge in that sport upon English travellers.* I then felt impelled to place my forefinger on my lips in a perpendicular position, when he instantly copied my gesture. I next smiled at the comicality of the imitation, and he at once smiled in return, and brought his two hands close together, as if in the act of prayer, only that the forefinger of his right hand was bent across the corresponding finger of the left. I thought he might be a Freemason making signs of a degree superior to mine, which I could not understand, being myself a master-mason only. Hence I made to him one or two signs of my own degree of the order. These he answered with similar satisfactory signs, and warmly said to me, 'Why, you are one of ours!' I now felt sure I had to do with a Freemason, and replied that he was correct. We resumed our conversation about tyrants, and he growing somewhat excited frequently exclaimed—'To death with them!' He then opened a shining and somewhat shabby leather-bag, and took therefrom a cigar. I observed a peculiar ball in the bag, and as I was looking intently on it, he noticed my gaze, and instantly lifting it in his hand, and covering it with a red silk handkerchief, exclaimed—'Medicine for tyrants.' I said, 'What do you mean? it looks like a large cricket-ball.' Without answering, he held the handkerchief towards me, as if to invite me to place my hand under the ball, which I did, and felt that it was both heavy and cold, leaving the impression on my mind that it was made of metal. He replaced it in the bag, and said, 'Here is something better.' It was a smaller ball of dark-painted metal, having small holes bored in it at equal distances. He showed me that the ball was divided

* Not if they are gentlemen.—G. D.

into two sections, which screwed together, and, taking a sort of metal pin from his waistcoat pocket, he made me observe that it had a screw at one end. He placed it in one of the holes of the ball, and, giving the pin three or four turns, it became fixed. He then pressed the other end of the pin with his finger, and I saw it sink into the ball, and on his removing his finger, it instantly rebounded. He opened the ball itself by unscrewing it, and I observed that there were several small spiral springs fixed inside. I did not even then suspect what these singular balls were, but after a few moments' reflection I said to him, 'What do these things mean?' He replied, 'Liberty, at any sacrifice. Brother, you will soon hear more of this medicine both in Italy and Russia!' I now resolved to watch this man narrowly, as I clearly perceived that, unless he was fooling me, he was a dreadful conspirator. Eventually he asked me where I was initiated. I thought he meant in Freemasonry, and replied, 'In England.' 'Yes,' he said, 'we have a few devoted men there.' This increased my suspicions, as I knew the Masons in England were numbered by thousands and not a few merely. He said, 'You were not wise in giving the signal to a stranger so readily.' Being, as I said, now suspicious, I answered, 'What signal?' He took up the umbrella, and placed his hands across the handle in the manner I was influenced to do, as before described. I resolved after that to remain perfectly quiet for fear I should betray the fact that I had only accidentally placed my hands so as to give him the sign, evidently, of some dangerous secret society. My silence seems to have alarmed him, for I noticed he looked at me searchingly, and, as I thought, doubtfully and angrily, as he made some other signs to which I did not reply. I now saw he had become uneasy and suspicious of having made a mistake as to my belonging to '*one of ours*,' for he abruptly exclaimed, '*Fem gerichte !!!*'* But on seeing that I did not understand his meaning, he hurriedly closed his bag, took up his umbrella, and, as by that time we had arrived at a station, he precipitately left the carriage, and although I watched the passengers leave the train at the intervening stations as well as on our arrival at Turin, I failed to detect him, and saw him no more during my journey southward. I should have said that, before he got into the carriage with me, I had noticed him on the platforms of two other Italian stations, so that he must have changed carriage at every station. I must also say that during our conversation we were all the time by ourselves in the carriage, and that he told me he also came from Geneva.

* *Fem gerichte*, or *Vem gerichte*, was a formidable association of conspirators, which arose in Germany in the 12th century, and continued to exist as recently as 1811, when it was suppressed by Napoleon, through his brother Jerome, King of Westphalia.—G. D.

"You may think it important I should give a description of the man.—[Here follows a minute description, which, for brevity sake, we omit.]

"Now, dear Signor, if you think this declaration may prove of public importance, I authorise you to make what use of it you think proper, and remain yours, very truly,

(Signed)

"FRANCIS WARD MONCK.

"2 Vico del Vasto, Naples,
Nov. 22, 1878."

I had asked the Doctor to write down the account of this extraordinary story, because I feared that that man was on his way to Naples, and meant mischief against King Humbert, whose life had been attempted only a few days before by the cook Passanante, and I meant to acquaint the Italian Government with the facts. Consequently, I immediately made an Italian translation of the Doctor's narrative, and hastened to the King's palace, requesting an audience of the Prime Minister, Cairoli, who at once granted it, coming to me on crutches, for, in saving the King's life, he had been badly wounded in the thigh by the would-be regicide. On being acquainted with the purport of my visit, he immediately sent for the Chief of the Police, and to him I submitted Dr. Monck's relation, expressing my fears as to the possible intentions of the Doctor's fellow-traveller. The head of the police sent immediately for some of his subordinates, and ordered a description of the man to be telegraphed to all the police stations of the kingdom. The next day the Chief of the Police sent to my house a commissaire—a man of great intelligence, and a good English scholar—to interview Dr. Monck on the subject of his adventure, who remained closeted with him for nearly three hours, filling some twenty sheets of paper in his cross-examination of the Doctor. The commissaire then begged of me to take Dr. Monck through the town, and in the adjacency of the Palace, begging of us that, if we saw the suspicious traveller, to have him arrested. This we did, but without result.

Now for the spiritual explanation of this extraordinary story: That same day, while at dinner with Dr. Monck, and conversing on different topics, we were greeted by loud spirit-raps on the table (a thing of frequent occurrence during meal hours with the Doctor), and on my asking the name of the invisible intelligence, we got the following reply:—

"Never mind my name. I was a general who fell at Naseby in

defending the rights of King Charles of England. It was I who managed the meeting of this medium (the Doctor) with that reprobate, and that they should be alone in the carriage. It was I who controlled the medium to make those signs that betrayed the scoundrel, made him retrace his steps, and thus save, perhaps, King Humbert's life, as it was for him the bombs were designed. To the gallows with all regicides ; hang them all."

I need not tell the impression this communication made on all present. Here is a spirit, after more than two hundred years since his departure from the flesh, retaining still his earthly passions, still remaining the guardian of the rights and lives of kings, and cherishing unabated his hatred against regicides as when in the body. How true, then, the saying of Holy Writ, "As the tree falls, so it lies ;" or, as Böhme so well expressed :—

"For what the Soul doth here, in this lifetime, into which it involveth itself, and taketh it into its will, that it taketh with it in its will, and, after the ending of the Body, cannot be freed from it."

The above remarkable spirit control affords also an answer to the often-repeated "*Cui bono?*" of Spiritualism. For through this spirit intervention, the life most probably was saved of the best and most popular of monarchs, and a young kingdom spared a catastrophe that would have plunged it in unutterable woe.—I am, Sir, very truly yours,

G. DAMIANI.

29 Colville Road, Notting Hill, W.
London, Nov. 1, 1883.

The return of Messrs. Moody and Sankey to England, and the approaching recommencement of their work in London, may be expected to give a new impetus to the Salvation Army. In the meantime, the physical and moral condition of a considerable proportion of the population of London, covering large areas, as shown in recent articles in the *Christian World*, is more horrible than anything we know of in any country to which we send missionaries. If they can be reached, and taken out of their utterly disgraceful conditions by preaching, singing, beating drums or tambourines, let us have them by all means. Our notion, however, is that when the government has a few millions to spend on an expedition to Egypt, or other benighted region, they should pause on the way, and try to do something for East London.

SPIRITUALISTIC EXPERIENCES OF A SCOTCH-MAN IN AUSTRALIA.

OUR friend, MR. JOHN CARSON, now residing in Melbourne, Australia, has favoured us with an account of some of the remarkable manifestations which have made him a thorough and enthusiastic Spiritualist—which we consider the most comfortable of all earthly conditions.

Mr. Carson was about to make some investigations of Spiritual manifestation as early as 1851, but was prevented by a report in a London journal that the raps were produced by electricity and the snapping of the joints in the toes of the "Fox Girls,"—these remarkable theories having been advanced by some doctors at Buffalo, New York. Mr. Carson says,—“I have lately sat with Mrs. Kane and Mrs. Jencken (Margaret and Kate Fox), and obtained abundant proof of the falsity of the doctors, and that a lapse of thirty years has not diminished their power as mediums.”

Circumstances prevented our friend from continuing his investigations; but he has been able to renew them in America, and later in Australia, where have occurred some of the most remarkable phenomena ever witnessed in materialisations and in healing—some account of which we hope before long to place before our readers.

Mr. Carson says—

About twelve years ago, my attention was again called to this subject by some able articles in the Melbourne *Argus*, and since that time I may safely say few in Australia have seen as much as I have done, or more carefully tested the manifestations in my own family, with worthy, earnest ladies and gentlemen in private circles, with many public mediums (sixteen of whom were materialising mediums), this investigation having been in Australia, the United States, England, Scotland, Wales, and on the Continent of Europe. Before starting on my late four years' travels, I was told in our family circle, when visiting mediums, especially in America, always to take one or more of my sons with me, two of them being good mediums, when I would be told if the mediums were honest; so that in all cases I had from one to six witnesses with me while in the States.

Let me first describe what occurred at a sitting with Mrs. Wilson, New York city. In an up-stairs room about 24 by 14, on a carpeted floor, and back from all walls was placed a cabinet like that used in the streets for "Punch," open to the inspection

of all visitors. Hanging from the ceiling was a two-jet gas pendant, burning full power all the evening. About thirty visitors were in the room, and I was, with one of my sons on each side of me, placed in the front seat, directly in front of the cabinet.

When all were assembled, the medium came and showed four strongly adhesive plasters the size of one's hand. These she proceeded to place over her mouth, waiting till the previous one was dry ere another was put on. This being done, she placed a bed-room chair in the cabinet, sat down in it, and closed the door. Very few minutes elapsed before a good looking, well built man appeared at the upper part of the cabinet, having all the appearance of a chief officer of a crack London ship. "Good evening, friends," he said, in a strong clear voice. The company responding, he said, "Well, how do you do, Rover?" I felt that he addressed me, but wishing, as I usually do, for full indication of intelligence, I took no notice, but looked down on the floor.

"Who are you speaking to?" said an elderly gentleman, who, I found afterwards, was a medical man.

"I am speaking to this gentlemen here," pointing to me, "but he pretends not to know it."

I could not get away from this, so I rose, and, turning to the audience, said, "Our visitor could hardly have addressed me by a better title; this is my third visit to the United States, and my fourth time round the world."

"Oh, I know all about your rambles," said our visitor, "and you are going to the old country; I like Scotland." Then he rattled off a verse or two of a Scottish song.

"Are you well made up to-night, Uncle Natt?" said a young gentleman, who, I found, on going home with him in the tram, was also a medical man, and with the other doctor had been to these meetings before.

"Oh yes," was the reply.

"Can you show us your arm?"

The arm was bared up to the shoulder, and, reaching round to the outer side of the cabinet, struck it with such force that I looked to see it go to pieces. Then followed a loud free conversation between Uncle Natt and many of the audience, in the midst of which one of two young German gentlemen got into an argument with the spirit, remarking he had paid his money and wanted to know how the show was carried on.

"Show, do you call it?" said Natt; "I will retire for a little and you come and see the medium."

As soon as he dropped out of sight the door was opened right in front of myself and sons, and there was Mrs. Wilson in a deep trance, leaning back in the corner, her mouth still plastered over from ear to ear.

The door was closed, the young man standing near the cabinet. Natt was up instantly, with—

"Well, now are you satisfied?"

"No, I want to know how it is done?" referring again to having paid his money.

"Who asked you for your money? You came here of your own accord, and if you do not know how to conduct yourself in respectable company, take back your money and go."

"I do not want the money," was the reply.

"Well, then, take your seat and behave yourself."

This altercation over, we had a long sitting, during which Natt said to me, "I will give you a keep-sake to take to the old country with you. I will give you a piece of my beard."

After we had sat for an hour, I reminded Natt that we were keeping the medium a long time in an uncomfortable condition, and expressed a hope that he would not forget his promise.

"Oh, get me a pair of scissors," said he, "and I will give it to you now."

An old lady on the next seat gave me a pair; so I went up close to Natt, gave him the scissors, and was drawing back a little, when he said, "Stop and see me cut it." I stood within a foot of him while he cut a portion of a full moustache and handed it to me.

"You might give me a bit for the use of the scissors," said the old lady.

"Yes, granny, I will give you a piece." I got it and handed it to her. The young doctor asked for some. "Oh yes, I will give you a bit too," the old doctor remarking, "Uncle Natt is very liberal with his hair; his beard is not half as full as it was some time ago."

Natt then said to me, "Place the hair in an envelope, or it may dematerialise." I did so, and have it now, as I have hair cut from female materialisations in no way resembling that of the medium.

At the close of the *séance*, that had lasted for two hours, I remained in the room to see the medium come out of the trance and get freed from the plasters. These required twenty minutes soaking in hot water ere they were removed. I was informed that this lady had submitted to an ordeal of tests that were cruel, such as her wrists being fastened together by wire, which was then soldered and kept on till her flesh was cut by the swelling of her arms, yet the manifestations occurred, but all such tests only left the so-called scientific men in the same position as the young man in the *séance* who wanted to know how it was done.

I have given a detailed account of this meeting, not that it is the best I have seen, but as an answer to the charge "it is all done in the dark."

I could tell of the many written and spoken addresses I have had; of the rich perfume filling the room, at times only perceived

as it was passed round to each sitter, and leaving no trace a second after; of flowers and fruit brought into carefully closed rooms; of direct writing; of pictures in paint and oil done in two or three minutes on cards, a corner torn off of which was all the time in my keeping; of the same spirit materialising in England, Scotland, Wales, and Melbourne, at one time with a female, and at another time with a male medium; of messages sent me through private local mediums a few days after my return to Melbourne from spirits I had met in my travels that the medium had never heard of. All this makes the fact of spirit communion an everyday experience of the most satisfactory nature.

But ere I conclude, let me say a few words about some days spent at a country house in Vermont. Sitting in the living room, as it is called in the States, a kerosene lamp placed in a corner of the room burning full, only a chair with the farmer's jacket thrown over to keep the full force of the light off the door of the little bed-room that serves for a cabinet. This room we were requested to search, and an American gentleman, my son of 22 years of age, and myself carefully examined it, and found only a single iron stretcher with but few bed-clothes and some musical instruments on it. The medium, a lady who was within a few days of her confinement, sat in the doorway, drawing the curtain that was hung across over her right shoulder and side.

Soon we were treated to a grand concert. Then a form looked out, and my son was called up to speak to it. "What, George," he said, "is that you—will you shake hands?"

This was done, and when my son sat down beside me I asked, "Did you know who that was?" "Yes, it was —, a school-fellow of mine in the Scotch College."

Immediately after, the American (who, like ourselves, had only arrived that day—we had not been half-an-hour in the house) was called up to a form having the appearance of a farmer. He exclaimed, "What, neighbour, is that you? I did not know that you had passed over."

After shaking hands with his acquaintance, he told me that he had seen and spoken to this man three weeks before.

Several came to me, but, as they had all long passed away, all I can say is, that they appeared as I had often heard them described by relations.

But the following night—having had all day a constant thought ringing in my head,—oh, if two would come out!—having sat for an hour with similar results to the previous night, the medium said they wanted her to go into the room to give them more power. Then we were asked to lower the light a little; still the light was good.

Presently, out came the American, followed by a lady with a flowing gauzy dress, pure white, the man leading her forward to

me, past the stove that was burning in the middle of the room. The lady took hold of my hands, patted and fondled me on the head and face, then was led back as she came. I was told in several ways that this was my only sister, who died when three and a half years old, before I was born. She referred to this meeting when I got back to Melbourne, with great pleasure, saying, "we had met face to face, and hand to hand." Many other wonderful things took place on that and the following night, that want of space will not admit of my referring to.

Some weeks after, with another member of the same family, at his farm in New Jersey, with a son and a gentleman well known in Melbourne, at a private sitting at 11 a.m., I had one old friend, a Melbourne squatter, and an uncle, dead forty years, come to me. As I held my uncle by each hand I could see the colour of the olive-brown coat as he used to wear it, a fashionable colour fifty years ago—and I cannot forget the thrill of delight that ran through me as I said, "Oh, uncle Thomas, I am so glad to see you!"—for in my youth we were great friends.

Other two men came, one very tall, then a little boy, finally an Indian woman, who spoke loud and freely to us, thanking us for our visit, and saying our spirit friends were as pleased to meet us as we were to meet them.

The opposition displayed towards Spiritualism has taken many forms, and passed through many stages. Of late it is generally met with as, "Well, there is so much trickery in connection with it." Not only is this said by opponents, but it is far too often in the mouths of the friends of the cause. Only in three instances during twelve years' investigation did I come to the conclusion that the mediums were trying to supplement and pass off their own work as coming from a higher source, and each of these have since been denounced by Spiritualists as impostors. All such cases are seized with avidity by certain parties, and never allowed to drop; but which trade, profession, or calling, can truthfully assert that all its members are honest, virtuous, and truthful? Is it not poor human nature that is at fault? A late London paper says of one of these much abused mediums—"Mrs. Margaret Fox Kane is now in New York; she attended a meeting lately at which the raps produced through her mediumship attracted much attention; they were sometimes heard at a considerable distance from the medium. We are pleased to see that Mrs. Kane is receiving renewed attention after her return from England; her mediumship is of a high order."

And now it may be asked what have you gained by all this? Much—far more than I am able to tell. My conceptions of the wisdom and goodness of the Creator have been elevated—no longer any fear of death—a clear perception of the law "that as a man sows so shall he reap,"—and, while attending to the duties

of his life, a clear and constant feeling of its transitory nature, with the comfortable knowledge that many, very many, dear old friends and relations are still interested in our welfare, and will gladly welcome us amongst them when our time comes.

The above admirably clear and interesting statement is dated "Clutha," Kew, September, 1881. We add to it the following narrative of Spiritualistic experience, dated Melbourne, Australia, January 2, 1883:—

I had last week (says Mr. Carson) a singular and most interesting séance, when "Jenny Geddes" was described as an "old Scots Bodie" with her stool, and a long stocking that she sat down to knit. She was stated to be an historical personage. After a long chat with her and many members of our family, my mother, a sister, my sons and daughters, and also two medical friends, the medium said, "Another man has come: he holds up a bottle, it is coloured like those in chemists' windows. He has been dissipated, and has suffered from his head." I had an idea that it was a relative of my own, but as is my practice, waited for further information. "He holds up a ring," continued the medium. I asked was he at my wedding? "'No,' he says—'God bless Christina, God bless Christina.' He has with him a fearful object, it seems deformed: Oh, so deformed! He wants friends and needs help. Here is some one coming to his aid. He says his name is P——n" (then I remembered an old acquaintance of more than forty years ago). The medium continued—"He says, 'Oh this fearful object, drink-begotten! Oh my friend, what a pity it was that you succeeded in making my peace with Christina. When I came to you with tears in my eyes, and promised to reform, I did intend to do so, but the drink fiend was in me; I also was drink-begotten, the curse was on me in my mother's womb; *it was impossible for me to reform.*'"

"Then the Scriptures," I said, "say truly—that the sins of the parents are visited on the children to the third and fourth generation."

"Yes, and not only to the fourth, but to generations after generations many, many times. How thankful you ought to be with all your sons and daughters in perfect health of body and mind, not like this poor drink-begotten child of mine that is constantly by, reminding me of my sin."

"But I want you to write to Christina; will you write down what I have to say?"

"Yes, I will do so."

"Then, I will come again, you were always kind and considerate. Oh that I had taken your example long ago."

I replied: "During the forty years that has passed since we met, I have been four times back to Scotland, and met your wife

frequently on each occasion; she is married again, and your eldest son is a clergyman."

"Yes, my son John," he answered, "I don't like that, but if he will not teach any dogma, but only purity of life and temperance, that would be well. Forty years! do you say it is only forty years since we met? it seems to me four hundred. Oh the dreadful time I have spent! but am I really speaking to my old friend John Carson? are you still in earth life? This is strange! I can hardly understand it; but you will write for me to Christina, and tell her what I wish to say—A woman should not be forced to give up her body to any drunken brute to bring into the world such miserable objects as this now beside me; it is a great wrong, and should not be permitted. But I shall come again. Thank you for allowing me to speak. God bless Christina."

All this was said and more to the same effect, and brought back, in a vivid and thrilling manner, the sad history of the family of a once intimate acquaintance.

Wm. P.—n was a handsome young man, having a well furnished chemist and druggist's shop in a fashionable part of Glasgow. He was about to be married to the object of his affections, when she learned that after his shop was closed at night his back room was made a gambling and drinking saloon for the male and female servants of the gentry of the neighbourhood. She then declined to continue the engagement. This checked to some extent his habits of dissipation, and as I was intimate with both parties he applied to me to try and bring about a reconciliation; he, in the most earnest manner, promising amendment. After some time I was able to bring them together, and they were married.

I did not see much of them, for the reason that they lived in a distant part of the city, and my time did not admit my visiting often, but about eighteen months after the marriage I had a note from Mrs. P. requesting me to call. I did so, and found her in great distress. She told me that William had now become more dissipated than ever, was seldom home till far in the night or morning, and seldom sober. Shortly after I sailed for Melbourne, and on my returning nine years later I found that he had died, after being sometime out of his mind, leaving his widow with two sons, the eldest who is now in the church; the other poor child a helpless cripple in body and mind; entailing on his mother a heavy burden for somewhere about twenty years.

Now for the last thirty-two years this man's name has never been mentioned by me, nor have I thought of him, for when I saw his son or widow on subsequent visits to Glasgow, in the altered circumstances, he was never referred to.

And how any person could so clearly bring back all these long

forgotten circumstances, unless the individual was there himself, is past my comprehension ; for, as I have said, till the name was given, so far from giving any assistance to the medium, my mind was wholly occupied in thinking of a relation of my own to whom much of what had been said would apply.

Note also that his eldest son's name was given without the slightest hesitation, in the same prompt manner as his own.

A few days after this séance the following letter was written by Mr. Carson at the dictation of a spirit through a medium :—

“THE EARTH PLANE, SPIRIT LIFE,

“15th Jan., 1883.

“MY DEAR CHRISTINA,—You will scarcely believe that it is your unhappy husband, Wm. P——n, who writes to you from the spirit world, through our good friend, Mr. Carson, asking your forgiveness for the great misery I caused you for many years by my wicked conduct ; conduct all the more seemingly inexcusable, because I had promised faithfully that if you would consent to overlook my past wrong-doings (he is crying) and marry me, I would reform, and lead a godly sober life. I tried very hard, and succeeded, as you know, for a time ; but, dear Christina, I have learned this—that there is no sudden reformation which can transform the unfortunate human being, sin-tainted before birth, into an upright person.

“My way of human life was made crooked long before my infant eyes were opened to the light ; I was therefore forced by the very law of my imperfect being into the paths of evil. How superficial are the religious dogmas of the world !—people are not turned from evil to good in the twinkling of an eye, as St. Paul taught. Christina, tell my son to teach the people that there is such a thing as salvation or condemnation before birth ; but not condemnation to an imaginary hell beyond the grave ; no hell is to be found but that which begins on earth in the suffering which is the inevitable result of wrong-doing. Hell is a state of mind and not a place, and the suffering continues in after life ; but there is no such thing as damnation for ever, as cruel Christian dogmas teach. Our Eternal Father hath not decreed that even one soul shall perish everlastingly ; no, in our life the crooked spirit is by slow changes made upright, and the warped mind straightened. Tell my son to teach the people that it is not death that human beings should prepare for, but life, that grand human life that every one should make nobly self-satisfying. Tell my son there is no blood to wash away the sin of human beings, nor can people be saved by faith. Acts—acts alone !—constitute righteousness ; nor will prayer avail to alter the consequences of wrong-doing ; the saving grace must come before birth, the regeneration continuing through life. There is no Saviour such as

the Christians teach ; men and women must learn to be their own saviours, and thus lessen the inherited defects which cast people into tortures far greater than the imaginary hell of the Christians.

"And now to speak of the greatest anguish which wrings my soul—the continual reproach which confronts me in this world of spirits—our poor afflicted child ; what can I say !—I who made his life an utter failure. Perhaps in reading this you may exclaim, 'If all this be true, though as the wife I might excuse, yet as the mother I cannot pardon ; the broken life, distorted frame, the clouded intellect of my child rise up as barriers between you and my forgiveness,—he who would have been so clever in life, whose fitful gleams of intelligence showed what he might have been had he not been doomed to a helpless life by the evil of his father before his birth.' What can I plead, save my inherited life ; and the knowledge that is the one gleam of sunshine in my dark and miserable life, that which I said before, namely, that in our life by slow degrees the crooked spirit is made upright, and the warped mind straightened. That gleam reflects to me the glory of heaven, and the truth, justice, and holiness of the unchangeable laws of God. It is through these living rebukes that knowledge comes, and that human beings learn to realise the old great truth that the sin of the father is visited on the children for many generations. If by striving to help others to resist temptation and love virtue, then my hard struggles for the good of others must plead for me.

"Dear Christina, I know that every memory of me has, as far as possible, been banished from your home and heart, that my name has never been alluded to, and has as much as possible been forgotten ; but in sleep, when the senses are closed and the mind is withdrawn from external things, then your never sleeping spirit has momentarily gazed on mine. Once—try to think ! I gazed on you with such a sorrowful look, pointed to my head and faded away, for I could control the conditions no longer, and could rest nowhere long because of my misery. Try to recollect the circumstance : it was no dream, it was a stern, living reality. If you will ponder over what I have just said you may be able to recall this fact.

"Do not refuse to give my son these messages, for they are of vital consequence for good, not only to him, but to mankind. Tell him I am striving upward to the light of truth, and to gain the nobility which comes from goodness ; that in the blessed future, in the holy rest that comes alike to all, I may not be found unworthy to share the spirit home of my beloved wife and children, for the blessedness of the Spirit-world is not the Christian's heaven. In that world we do not pass our time in singing hymns as the Christians teach, but each strives for the good of the other, and by so doing our souls are developed and the beauty of the spirit increased. The eye of the spiritually blind, through the

noble efforts of ministering spirits, are opened, the strong in spirit minister unto them, and loving souls comfort and cheer the hearts of the afflicted; so that our acts of goodness form an everlasting hymn of praise to the Eternal Infinite Spirit, who hath decreed never ending progress to all.

"I desire most heartily to thank you (amanuensis) our good friend for the cheerful and obliging manner in which you at once acceded to my wishes to aid me in communicating with my wife and son. And now, my dear wife, with the hope of your forgiveness, and looking forward to a happy reunion in our blissful spirit home, I remain your unhappy and repentant husband,

"WM. P—N.

"To his Wife in Glasgow."

The medium (says Mr. Carson) through whom the message was spoken never was in Scotland, nor has she ever heard of the party controlling, who died many years before the medium was born, nor of any member of his family.

The *British Medical Journal* informs us that "Sir William Thomson, the eminent Professor of Mathematics in the University of Glasgow, in his inaugural address as President of the Midland Institute at Birmingham, broached the idea of the existence of a magnetic sense. This sense he called the seventh sense, to distinguish it from our other six senses—namely, those of sight, hearing, taste, smell, heat, and force. He said that, in speaking of a possible magnetic sense, he in no way supported that wretched grovelling superstition of Animal Magnetism, Spiritualism, Mesmerism, or Clairvoyance, of which they had heard so much. There was no seventh sense of a mystic kind. Clairvoyance, and so on, was the result of bad observation chiefly, somewhat mixed up with the effects of wilful imposture, acting on an innocent and trusting mind." The "innocent and trusting mind," for example, of his late coadjutor, Cromwell Varley; of that eminent Mathematician, Professor De Morgan; of Professor Hare, the Chemist; of Professors Zöllner, Crookes, and Wallace; of Archbishop Whately, the President of the London Mesmeric Hospital, or Earl Dunraven, his successor, of Professor Elliotson, its Physician; of such innocent and trusting men as Robert Chambers and William Howitt, or the hundreds of his equals or superiors among the living and the dead whom this Glasgow Professor, in the insolence of his unphilosophical bigotry, has so brutally libelled.

EDITORIAL NOTES.

"Organisation" is a natural desire, man being gregarious. We are not likely to "forget the assembling of ourselves together." People spontaneously gather for all sorts of purposes, and a crowd draws a crowd, as we saw when two millions and a half went to the Fisheries Exhibition. Order and organisation are necessary in every gathering. Even in crowded streets people must keep to the right and carriages to the left in England, and all obey the policeman. Every society—political, educational, religious—must have its organisation. Even robbers and pirates organise, and men who band for slaughter have the most perfect order, as in an army corps or a man-of-war.

—::—

The necessity of organisation is leadership. Every company must have its captain. Every mob finds its leader. Even a flock of geese follows some old gander. The two conditions of enduring order are authority and obedience. The Pope is of necessity infallible, and the Archbishop of Canterbury quite as much so in his sphere. "The king can do no wrong" is a necessary monarchical maxim. The ideal government is a pure despotism. Democratic organisations with rule of majorities are only makeshifts, and very troublesome ones.

—::—

For example, a pure despotism would go to work at once, rebuild London, and provide every family with a healthy home. Under our Parliamentary or talky-talky system, we have been trying for it half a century, with the "bitter cry" now sounding in the newspapers as the end of it. "Why should London wait?" asks the *Daily Telegraph*. London waits for a government—waits for an organisation that will do its work. It is a mob of five millions that cannot organise itself, and waits in vain for a monarch who can do neither right nor wrong—having no power to do anything, and a parliament almost as impotent, to give it power to help itself.

—::—

Where is the *vox populi* that calls itself *vox Dei* of the stifled, poverty-stricken, stink-poisoned crowds of East London, and all its slums in every quarter? All they can do is to toil or beg for pennies and spend them for drink. The bright spots in those

gloomy districts are the beer-shops, and the only ornaments the three balls of the pawnbroker. It is well, perhaps, that people in such conditions cannot organise. The political organisation of Great Britain has never reached the great masses of the people. Religious organisations are generally autocratic or aristocratic. Even in France and America, where suffrage is said to be universal, women, except in a few American States, do not vote, and majorities are managed.

—::—

Religious organisations are more powerful and enduring than political ones. The Papacy, for example—the Roman Catholic Church—has outlasted all European empires. The religious orders of the Church have shown a wonderful vitality. The Benedictines, the Franciscans, the Jesuits, are alive and active. The conserving force or vitality of the religious principle is not shown alone in Christian organisations. The same element has preserved Buddhism and Brahminism in the East; Mahomedanism governs the minds of men from India to Morocco, and once all but conquered Europe. Even the new faith of Mormonism lives, sends out its bands of missionaries, and draws converts from Great Britain and Scandinavia.

—::—

What living political, or scientific, or philanthropic benefactor of mankind is likely to have his four hundredth birth-day celebrated, as German and other Protestants are, while we write, celebrating Luther's? Lutheranism, as a form of Christian doctrine, is said to be nearly extinct, especially where it once held sway; the manners and morals of the Great Reformer would hardly suit the ideas of our fastidious age, and his writings need some expurgation to fit them for drawing-room tables—still the man Luther made his mark and is still an acknowledged power—at least a flag to be flaunted in the face of the Popery he doubtless thought he had extinguished: whereas, it was said a few years ago that his last descendants had died good Catholics.

—::—

There may be some millions of people in the world who call themselves "Spiritualists." They are found in North and South America, Europe, Australia, and to some extent in India and South Africa. There are some thirty or forty weekly and monthly periodicals devoted to Spiritualism. The *Banner of Light* has a list of two hundred lecturers, or public speakers, on Spiritualism.

Thousands assemble every summer in camp-meetings, and most considerable towns have societies and Sunday meetings.

—::—

For all this, Spiritualism appears to have been so far a destructive and disintegrating rather than a combining or organising element. It has no distinctive and exclusive doctrines on which men can unite, or which necessarily separate them from others. Spiritualists, as such, have only a *fact*, and not a faith. The fact they know is, that the spirits of men exist after the death of the body, and at times, under favourable conditions, can make this fact known by sensible operations and communications.

—::—

But this *fact* is and ever has been the *faith* of nearly the whole human race. Every religion is based upon a belief in immortality. Jews, Mahomedans, Christians and Pagans are all Spiritualists, as believing in the immortality of the soul. Roman Catholics believe in the continuance of spirit manifestations and miracles; as also do some Protestants, particularly Methodists and Quakers, whose literature from the days of Fox and Wesley is full of the supernatural. Other sects hold that miracles ceased some centuries ago—some Unitarians doubt if there ever were any.

—::—

Here is the difficulty of Organising Spiritualism. Papist, Anglican, Methodist, Baptist, Quaker may be—or one might say *must* be—a Spiritualist. His being one does not necessarily take him out of the order to which he belongs, therefore it does not make it necessary for him to have another. Then the fact, or the two facts, not exclusive, which constitute Spiritualism may not form a sufficient basis for a special organisation. "M.A. (Oxon.)" may as probably succeed as any one, and will so far as ability and personal influence can command success.

—::—

It is very desirable that Spiritualists should work together to place its truth before the world. That can be done, and is being done, by the Spirits themselves from day to day. We have no doubt that great good will come of it. All knowledge is useful, but no knowledge can be so useful to man, or contribute so much to his happiness, as the knowledge that *he will live on and live for ever.*

One striking fact should have some weight with Materialists. It is that while thousands of Materialists, from the observation of facts, become Spiritualists, no Spiritualist, acquainted with these facts, has ever been converted to Materialism. What a man has seen, heard, and felt he *knows*, and argument about its impossibility is useless.

—::—

The late Cromwell F. Varley said that no man of science had ever examined the phenomena of Spiritualism in a scientific spirit and by scientific methods without being convinced of their reality. One solid fact is worth fifty volumes of arguments based upon hypotheses and assumptions.

—::—

Of course men will fight hard for their hobbies. A man who has written three or four octavos to *prove*—that is, to assert—the impossibility of a future existence, or of what is called a miracle, is not likely to go out of his way to witness a fact that will demolish the labour of a life and all the reputation he has gained by it. Not at all likely.

—::—

In the controversies constantly arising as to the verity—the reality—of Spiritual manifestations we have one potent argument for those who deny their possibility. It is folly to predicate impossibility out of mathematics. It is simply a question of fact. It is not *can* such things happen—but *do* they happen? It is a matter to be decided, if practicable, by personal observation; if not, then, as other questions of fact are decided, by competent testimony. The facts are simple, easily observed, and not likely to be misunderstood by any person of ordinary intelligence, and certainly not by a scientific man using scientific methods. Well, we can give the testimony of one hundred men of science who have examined these facts and declare them genuine. You cannot find one such man who has made a careful examination and yet doubts their reality. The testimony is all on one side, and utterly overwhelming. The denial of the truth, reality, or possibility of Spiritual manifestations, comes only from those who have never examined them.

—::—

Language tests are very good ones. The daughter of Judge Edmonds, of New York, as medium for Spirit-writing, wrote in seven languages of which she was entirely ignorant. Dr. Nichols

has had, through Mr. Eglinton, *direct* Spirit-writing in five languages quite unknown to the medium. Here was double proof. Both the mechanical and intellectual processes were performed by invisibles, under strict test conditions. Such facts must convince all who are capable of conviction—that is, all who have the gift of common sense.

—::—

Mr. Blackburn, one of the shrewdest, most persevering, and most self-sacrificing of Spiritual investigators, had a good test one night with Mr. Eglinton at Dr. Nichols's. Sitting next his daughter, in the light, they had a small work-box between them on the table. After examining the box, Mr. Blackburn placed in it a blank card, and then, instead of a bit of pencil, a pocket knife, which he borrowed of Dr. Nichols. Then he asked the Spirits, instead of writing or drawing on the card, to cut out of it a geometrical figure, such as his daughter should choose. They placed their hands on the cover of the box, so as to make access to it "impossible," and she asked that the figure might be a *hexagon*, a figure with six equal sides, so cleverly made by the bees in honeycomb. In a few seconds they opened the box, and found in the centre of the card a hexagon accurately cut, but kept in its place by two slightly adhering corners.

—::—

Mr. H. T. Child of Philadelphia gives, in one of our American papers an account of some of the miracles of instantaneous, or extremely rapid healing, performed by, through, or with an American healing medium. He says :—

"I saw him operate on more than one hundred persons who had various forms of disease. Of these I will mention a case of paralysis. An old man, a painter by trade, came hobbling in on two crutches. He said he had not been able to rise from his seat or walk without aid for eight months. In about twenty minutes he rose up and walked away, going up and down stairs without a cane or crutch. His mode of treatment was by pressure with his hands along the spinal column and over the limbs. He also applied warm water to them and moved them in various directions. This was the general plan of treatment of paralysis."

Of course this is not necessarily the work of spirits. It may be only the effect of very strong mesmeric power. It is "miraculous" in the sense of being uncommon and wonderful.

La Luz, Spanish for "Light," a favourite name for Spiritualist journals, (as the French "*La Lumiere*," the German "*Licht*,") gives a text for this remark in the *Banner of Light* :—

"If more physiology and less pianoforte could be introduced into families it would be an ameliorating step of the very highest order. The age demands that women should reform society. It is in her power at once (?) to accomplish it. What a beautiful influence surrounds every Shakeress! Visit Mount Lebanon in New York State and see Sister Doolittle and her sister Shakers, and sense what I mean when I speak of that divine halo their presence evolves."

Well, a Shakeress is simply a Protestant Nun, or Sister of Charity, living under the three vows of "poverty, chastity, and obedience." Any woman who is pure, unselfish, intelligent and devoted, may be as good as a Shakeress. No doubt a band of such women, intellectually enlightened and spiritualised, working together with that union which is force, might do a great work for the present as well as future redemption of humanity. The cases of Mrs. Fry, the Quakeress, and of St. Theresa and St. Catherine of Sienna, Roman Catholic nuns, are very encouraging examples. We have a few women now at work in England in the same heroic spirit.

—::—

Dr. Marston, an American physician who has just departed this sphere of life, was curiously converted to Spiritualism. He was called to see a case in which several had tried to perform a difficult operation without success. Before making his attempt he attended a Spiritualist séance at the residence of Judge Fay of Cambridge, when a girl of fourteen, under spirit control, called him by name, told him to go and perform the operation, and gave him minute and specific instructions, using scientific and technical terms, of course utterly unknown to her. Dr. Marston, much astonished, asked—"Who is this speaking to me?" "I am Doctor John C. Warren," was the answer—one of the most celebrated of American physicians and surgeons of the past generation. Dr. Marston carefully followed the directions given through the girl-medium: he was completely successful, and the patient, given up by all the doctors to die, recovered. The doctor said, "Not a soul in the room, except myself, knew at the time of my having been asked to perform the operation." Of course he meant not a soul still in its earthly body.

From this time Dr. Marston became a great healer. His biographer says :—

"No mercenary motives actuated him, but the fulfilment of a most sacred trust. Nearly all his income he spent in helping poor patients. It was no unusual thing in giving a prescription to roll up a dollar-bill with it, saying, "Here's money to buy more medicine. Come again when the medicine is gone, and you shall have more." Such generous acts, with attendant kind words and his winning smile, lie deeply treasured in thousands of memories. Was it a wonder that the spirits helped him in his healing? He invoked their aid continually, and they came responsive to his wish. He always obeyed their directions, and hence his great power and usefulness. There was always unquestioning promptness of obedience, no matter at what cost or self-sacrifice. Here is an instance where it affected himself: The Doctor was an inveterate smoker, smoking twenty-five or thirty cigars a-day. His powerful constitution permitted such indulgence with seeming impunity. "Throw that cigar away!" a spirit said to him one morning as he had seated himself by his cozy grate-fire for quiet enjoyment of his wonted matutinal luxury. "It is doing you harm and is impairing your usefulness." "I did not stop to take even a farewell puff," said the Doctor in telling the story; "I threw the cigar in the fire, and I never smoked afterward."

—::—

"*O si sic omnes!*" If they were all so! Poor Conklin, once an admirable test medium, could not or would not quit tobacco and drink. The spirits implored and scolded him, but all in vain. Once he had a cigar taken from his mouth, carried in the air straight before him, and then whisked away. Of course that was his own story, but as we have seen much more wonderful things done in his presence, we quite believe it. Disobedient and demoralised, good spirits left him at last to his own devices, and even bad ones could make little use of him. We have known of several similar cases, where good mediumship has been perverted or lost. Spirits are so anxious to do their work of enlightenment that they often use very imperfect mediums, but they certainly prefer good ones.

—::—

"The Central Association of Spiritualists" (38 Great Russell Street, London, W.C.) has dissolved, and a new society has been formed, under the auspices of "M.A. (Oxon.)," "The London Spiritualistic Alliance," taking over the library, and hoping to find suitable rooms near Charing Cross.

Mr. WILLIAM EGLINTON, the celebrated medium, so often mentioned in our pages, has decided, we are glad to learn, to once more place his gifts at the disposal of investigators, in a manner which promises to be most satisfactory to all who really wish to know the truth.

—::—

M. Adolphe Didier kindly sends us the following case of mesmeric healing at a distance. While mesmerising Lady Sophia Wyndham at Plymouth for bronchitis, he went to fill a lecturing engagement at Torquay, promising to still mesmerise her every day at 11 o'clock, and she wrote daily that she felt the same relief as in his presence. So far, the effect might be attributed to expectation or imagination. But one day, M. Didier, being occupied, forgot his promise to magnetise her, and wrote to make his apologies. Lady Sophia also wrote to complain that she had felt no influence—the two letters of complaint and apology crossing each other on their way.

—::—

Here is a very pretty test from *Miller's Psychometric Circular*, Brooklyn, New York. Mrs. Dillon, describing a materialisation séance, with Mr. Hough as medium, says :—

"The next appearance at the aperture was that of a nun in perfect costume, recognised by a lady present as the Lady Superior of a convent in Paris, where the lady had been educated. She manifested great pleasure at meeting with her friend, and seemed desirous that all should come near and see how perfect (as the lady expressed herself) was the materialisation. We in turn were called, as others in the circle were, to take a closer view of the materialised form, which, to our eyes, seemed more perfect than any we had yet seen. We addressed the spirit in French, saying, '*Vous êtes bien heureuse, n'est-ce pas?*' 'You are very happy, are you not?' She replied in the same language: '*Si heureuse.*' 'So happy.' Here certainly was proof of the genuineness of the manifestation—the spirit speaking in her own language, one unknown to the medium."

—::—

Mr. Stuart Cumberland, attached by a steel wire to a man who had stuck a pin in a book at the Police Office at Newcastle-on-Tyne, found the pin. He also got a ham sandwich, which somebody thought of at a public house. Mr. Irving Bishop made four mistakes in writing the number of a bank note at Dublin, and then broke down with a brain fever. Mr. Bishop denounces

Cumberland (with an alias) as a scamp who acted for a fortnight as his secretary, learned his tricks, and then set up as an exposé of Spiritualism on his own account. What Cumberland thinks of Bishop we have not heard. Both pretend to the exercise of abnormal powers, and both get their living by professing to expose the falsity of similar pretensions.

—::—

As mediumship does not depend upon morality, though it may be improved by it and perverted or lost for want of it, so a great scamp may be a thought-reader, a clairvoyant, or a mesmeriser. It is possible, of course, that Bishop, or his ex-secretary, the ex-butcher boy, or Mr. Maskelyne may be thought-readers; but the probabilities are a hundred to one that they are impostors, doing their tricks like ordinary conjurers.

—::—

The Saturday Review is not much read in these days. People prefer the Society papers. The virulence of the old "reviler" is all there, only the ability is wanting to make it effective. The number for Nov. 10th has an attack on Alfred Russel Wallace for daring to be both a land reformer and a Spiritualist, and on Messrs. Myers and Gurney for writing an article on mesmerism in the *19th Century*. Call it braidism or hypnotism, and the *Saturday* would not object; but no "mystery mongers!" Nothing that savours of Spiritualism! There was a time, no doubt, when there were miracles and spirit-manifestations, and people saw visions and dreamed dreams; but not now, bless you! The things we read of in the Bible happened a long time ago. Since then "the well known laws of nature" have come to the front and made all sorts of miracles impossible. Sadducism is supreme, and there are neither angels nor spirits. Miracles went out with the Apostles, and it is the mission of the *Saturday Review* to keep them out. Ghosts are abolished. If people hanker after them they should read their Bibles and be content.

—::—

Father Clarke, a Roman Catholic Priest, lecturing at a Catholic grammar school in Ogle Street, the other night, on the End of the World, told his hearers that they were not to believe that this planet was created a few thousand years ago in six days of twenty-four hours. The Catholic Church had never held any such doctrine. St. Augustine did not believe it. It was not of

faith, and every one could enjoy his own opinion as to the time and manner of the creation of this world and the universe. There was no doubt that the earth had been millions of years in coming to its present state, and that millions more would elapse before its destruction as a habitable planet; but, in process of time, of course a very long time, the earth would become as airless, waterless, and ghostly as the moon is now. As a thorough scientist, quoting Kant and Zöllner, Father Clarke utterly repudiated any literal interpretation of the First Chapter of Genesis. Fancy a Protestant Minister—Mr. Spurgeon, for instance—giving such a lecture!

—::—

Martin Luther—whose 400th birthday has just been celebrated—certainly believed in spiritual manifestations, and the spot is still shown on the wall of his study where his inkstand struck when he threw it at the devil—to him a very real personage indeed. The *Daily Telegraph*, we are glad to see, defends his (Luther's) moral character. It says:—

“We are told the rather familiar story of the Reformer's peccadilloes—how that he was a great swiller of beer, and had a gross nature; that his language was not invariably choice; that he set his hand to a document permitting a certain German Prince to have two wives at the same time; and so on in many clauses. Some of these charges Luther's defenders need not be careful to answer.”

A strong, rude, rough and ready, and not too scrupulous man was, it thinks, the one best fitted for such a work, and he is far from being the only reformer whose character would not suit nineteenth century notions of morality. Whatever Luther may have been he was undoubtedly a far better man than Calvin.

—::—

The prettiest compliment ever paid to the SPIRITUAL RECORD, so far, was by an American paper, the *Spiritual Offering*, published at Ottumna, Iowa. Fourteen paragraphs follow each other, filling nearly two long broad columns. The first is credited to the SPIRITUAL RECORD—all the rest to “Ibid.” Thanks to Miss or Mrs. Nettie P. Fox (as the case may be: not that we care), and very pleased for “Ibid.” We take off our hat to Miss (or Mrs.) Nettie.

—::—

An American Doctor of Divinity (Rev. Lyman Abbott), writing

in the *Christian Philosophy Quarterly*, gives the following declaration of his belief in intuitional Spiritualism. He says:—

“We believe in our immortality, not because the arguments addressed to us prove it, but, as the bird believes in its power to soar in invisible air even before its wings are fledged, so we feel within ourselves the consciousness that in our souls there is the power of flight that shall show itself when once the cage door is opened, and we are allowed to fly out from behind our prison-bars.”

How else account for the all but universal belief in a future life by men of every age and country? Such belief must come in one of three ways—by intuition, by revelation, by observation of spirit manifestations. In fact, it has come in all these ways. All poets are Spiritualists. A poetical Materialist would be as contradictory as a white blackbird. There are white crows, and there may be professed Materialists who write verses—but poetry?

—::—

Jesse Shepherd, the musical medium, whom some of our readers will remember having seen and heard in London, some fifteen years ago, has been making a great sensation in California, and is now, as we see in *Mind and Matter*, giving séances in Philadelphia. At San Francisco, the city of millionaires, a Baptist minister, who has been Mayor of the city, invited Mr. Shepherd to give a séance in his church. (All religious edifices are called churches in America.) Shepherd sings and plays the pianoforte, or organ, under spirit-influence, and produces music, both instrumental and vocal, it is said, quite worthy of the greatest composers and singers the world has known and honoured.

Of course, trance-playing and trance-singing, like trance-speaking, may be open to doubt, as to its genuineness, but they may also be accompanied by qualities and circumstances of the most convincing character.

—::—

They have two musical mediums (at least) in America—our old friend Shepherd, to whose inspirational improvisations on the pianoforte and organ, and in singing, American writers can find no language enthusiastic enough to do justice, and a younger, newly developed medium, Mr. J. R. Cocke, of whom Mr. John Wetherbee writes in the *Banner of Light*:—

“He seemed to have a flexible hand remarkably adapted to the keys of a piano, and the music was skilfully performed by invisible masters of the art, giving us extensive selections of

ancient and modern styles ; then afterward singing to his own accompaniment on subjects suggested by those present, both music and words being improvised. . . . All his manifestations, whether musical or addresses, were very interesting, indicating gifted controls ; and when one remembers that he is blind, his execution is phenomenal." —::—

As *direct* musical manifestations—singing and playing on musical instruments by the spirits, is a very common, as well as very satisfactory, kind of phenomena, there seems to be no reason why the inspirational may not become so ; only there is the difficulty of knowing accurately how much may be due to the genius of the medium, and how much to spirit influence. Mr. Shepherd's playing and singing in San Francisco, and later in Philadelphia, are said to have convinced all hearers of their supra-mundane origin. If these manifestations will bear the test of careful investigation by our leading performers and composers, they must be of great value, being suited to large assemblies of people.

—::—

"Direct" musical manifestations, in a small circle, under careful test conditions, there can be no doubt about. Mr. Crookes *saw* the keys of the instrument move, when touched by invisible fingers, or moved by an invisible force. At Mr. Eglinton's séances, when every hand is held around a table, the Spirit "Joey" plays familiar airs delightfully on a common mouth organ. At Mr. Husk's, under the most stringent conditions, the Zither or "Fairy bells" is played in all parts of the room, floating in the air high above the heads of the sitters. Materialised Spirits not only talk well, but sometimes sing sweetly, joining with other voices in perfect harmony.

—::—

Here also is a good musical manifestation which we have had many times, in which, however, the Spirit power acts mechanically, but wonderfully, thus : A large, powerful musical box, wound up, but not playing, lies on the table before me, or on my knees. I place my hand upon the lid, firmly holding it down, so that there is no access to its interior machinery. I say to a Spirit, "Please to make it play." It starts on the instant. When I say "Stop," it stops *in the middle of a tune*. I say "Go on," and it begins with the next note and plays on. I say "Play faster," and the movement is doubled in rapidity ; "Play slower," and it instantly obeys, playing as much slower than the natural movement. All

this power over the machinery is exercised while there is not the least possibility of access to it by any mode of which we can form any conception. Such a test ought to satisfy the most rigid scientist or the most utter sceptic of the reality of Spirit power.

—::—

One such manifestation, clear and undoubted, settles the question. Then why do we want so many manifestations? Because there are so many people to convince, for one reason; another is that we all more or less like to repeat a wonderful as well as a pleasant experience. If it were not so once reading a poem, or hearing a tune, one rose, or one kiss would satisfy. The truth is we want all our good things over and over.

—::—

A leading "Free-Thought" journal attacks "the ranting, raving, mad-brained, demoralised Salvation Army," and declares that "a more conceited, ostentatious, soul-benighted, mind-depraved organisation does not exist under heaven"—suggesting, curiously enough, when some of its own Free-Thought leaders are in prison for the offensive extravagance of what the law was pleased to regard as blasphemous caricatures, that the same law should step in to abate the Salvationist nuisance—on the principle, perhaps, that "Sauce for goose is sauce for gander."

This will hardly do, gentlemen. It has been tried with Methodists and Quakers, and did not answer. Henry VIII. beheaded and burnt Catholics and Protestants with remorseless impartiality and dubious success. The law is a clumsy weapon against either believing or unbelieving zealots. Put a hundred fanatics of any sort in prison to-day and you will have a thousand to prosecute to-morrow. No doubt a reckless exercise of arbitrary power may sometimes banish or massacre a sect, but Free-Thinkers can hardly desire such a catastrophe in the 19th century.

What we chiefly want in these days is a better education and more common sense; also a little more charity. Religious zeal has marked humanity from the earliest times. It is either a natural outgrowth or expression of human nature, or derived from some external source—that is, it is natural or supernatural; and whichever it may be, we do not see how Parliament and the public prosecutor can successfully deal with it. Perhaps it would be better for our Agnostic philosophers to analyse and account for it. A little science might be better than a large quantity of abuse

or other kinds of persecution, only that it is so much easier to denounce than to investigate—even Free-Thought or Agnosticism.

—::—

Faith seems a necessary virtue—a quality or result of pure reason. The more reasonable our idea of God as an embodiment of Wisdom, Power, and Love, the more perfectly can we rest upon the first Article of the Creed which contains all. When one can say, “I believe in God—the Father Almighty,” whatever *is* is contained in that idea. “Shall not the Judge of all the earth do right?” “One truth is clear—whatever *is* is right.” Looking on the world as we see it, this is the supreme effort of reason and of faith—to believe that God perfectly knows what He is about, and that “all things work together for good.” No doubt there are difficulties, but these trials of faith have their uses. The actual condition of our world gives us just what we need in the work of making it better.

—::—

Imagine man and the earth ideally perfect, what should we do? Enjoy it? That would not suit us at all. We should go to work at once, getting up expeditions to other planets, voyages of discovery to find races needing reformation. It is the habit, if not the constitution, of the human mind to need something to look forward to. Its motto is “Excelsior.” If there were nothing better to seek, nothing higher to aspire to, we might possibly welcome the idea of annihilation, which is now one of the most horrible that we can conceive—so natural and universal a horror that we find it very difficult to realise the fact that it is with any an actual belief.

—::—

That the great mass of mankind in all ages, from the earliest dawn of history, have believed in a future, endless life, may not be proof of its reality, but it is a very strong fact, indeed, in proof that such a faith is natural—that it belongs to humanity. If we accept the theory of development, then the belief in immortality is a natural belief. If we admit Revelation—then this doctrine has been revealed to all mankind. Explorers think they have found exceptions—savage tribes who had no idea of a continued existence. Since we know some of the lowest had such ideas it seems probable that those who thought they had found exceptions were mistaken.

Or we may take another view. As we have, here and now, persons and even small clubs and societies professing materialism, atheism, and annihilation; as there is even a so-called Christian sect which teaches "Conditional Immortality," why may there not be obscure tribes in Central Africa holding similar beliefs, and having their Bradlaughs and Besants, their Footes and "Saladins" to maintain them? The Hottentots are extinct, but Africa is a large continent and may have some Secularists, or at least some believers in conditional immortality.

—::—

Cardinal Manning, like all Papists, is a Spiritualist. Speaking, just before he left for Rome, of the opponents of Christianity—the Materialists and Agnostics of our day—he said:—

"And those who are in heaven, and are with us, are more than those who are with them. I may be asked for texts of Scripture to prove this. I will not give a text, but a whole book—the Apocalypse. If those who read that book still ask whether we shall know each other in heaven, and whether those who are already in heaven can see and hear their loved ones on earth, I say that the light of faith must be dim in hearts like these. St. Augustine asks how we shall know God, whom we have never seen, if we do not know the Saints, whom we knew on earth? The identity of the Dead is perfect. Here, in truth, they were wounded by the Fall, while now in their hearts and wills and minds are the perfect Faith and the perfect Love. They knew our needs when they were here, but far better do they know them now in the Kingdom of God. Their prayers are now more tender and more intense. They are standing on the eternal shore, and we are still tossing on the seas."

—::—

Every Christian, every one who believes in any religion at all, must of course be a Spiritualist. They believe that those we call the dead still live—all but that small sect of believers in "conditional immortality," who hold that wicked people are annihilated instead of being punished, or reformed, or reformed by punishment—not *endless*. The world is full of Spiritualists—only they are more or less in the dark about communications between the worlds of Matter and of Spirit.

—::—

"There was a necessity to have a sphere where human beings could be born. There is no making of fresh life in heaven. The manufactory of human beings is on earth. Earth is the stocking warehouse for the eternal heavens."

So says a writer in *Light*. But what of Mercury, Venus, Mars,

Jupiter, Saturn, Uranus, etc.? What of the probable planets that encircle all the suns that bespangle the starry heavens—the myriad myriads which the telescope reveals to us?

As like causes produce like effects, what are the probabilities as to the peopling of the universe? We have but one clue—the law of universal analogy. It seems probable that life on the planets Venus and Mars does not differ greatly from life on the Earth. Jupiter and Saturn are older and more advanced. That other suns have their attendant planets, and developments of sentient life, “goes without saying.” —::—

A writer in *Light* says:—“The law of primogeniture is an anachronism in this nineteenth century. It is a tree which yields a vast amount of corruption and vice, and it is high time the axe was put to the root of it. The licentiousness of no small portion of our present-day aristocracy is fast settling down into a viciousness that will soon outrun that of Charles II.’s Court. The main cause is in that system of law which prevents aristocratic *roués* and bankrupt peers sinking to their proper level among the coarse jockeys and grooms with whom they delight to spend their purest hours.”

Reading of late an account of English social life at the beginning of the 18th century—the days of Queen Anne—we cannot see that the above is quite accurate. Ours is a humane and refined age in comparison. It has its vices and its cruelties certainly, but the 19th century is immensely better than the 18th. The way to appreciate the present is to get better acquainted with the past. —::—

While the *Daily Telegraph* was giving a pretended confession of imposture by Emma Davies in the North Wales explosion, the *Daily Chronicle* published the same day a full confirmation of the facts in a statement by the mother. Who shall decide when journals disagree? —::—

The Publishers of the *Record* want a larger circulation, and why not? They want their friends and supporters to make a fresh start with the New Year. “Some of our subscribers get two copies—one for personal use, the other to circulate. We should be happy indeed to see this example followed. The circulation is not what it should be, and it lies with our friends to help us to the ‘consummation devoutly to be wished.’—to make it really a *leap* year for the *Record*.”